

Quest. What is the second meanes that is to be used to suppress euiil thoughts, and motions to euill, and to keepe them from taking place in our minds?

Ans. This; a couenancing with our outward senses, and a resolving fully with our selues, by Gods grace that none of them shall be the instruments, the beginning or the occasion of sinne, in heart or life; and a carefull avoyding of all occasions and objects of lust.

Quest. What is the third meanes that is to be used to suppress euiil thoughts and motions to euill, and to keepe them from taking place in our mindes?

Ans. This; frequent, earnest and heartie prayer, often and earnest calling on the Lord, that he would giue vs wisdom to discerne of the motions to euill, and strength against them: and that hee would incline our mindes and hearts to good things.

Quest. Is it possible for any man or woman in this life, to keepe the morall law of God perfectly?

Ans. No: it is not possible, because the law of God is spirituall, and forbids not only the externall euill act, but also the internall euill thought and motion to euill in the soule of man, though no consent of will be giuen to it; and it requires absolute and perfect obedience to it, as well in the soule as in the body; and we are full of weakenesse and corruption and carnall in part, though we be regenerate.

Quest. What vse then is there of the Morall Law of God, seeing it is impossible to keepe it perfectly in this life?

Ans. It serues to teach vs the constant and vnchangeable nature of it selfe, and to be the rule of our liues, and to shew vs the corruption of our natures and our weakenesse: and what we cannot doe, and so to humble vs, and to driue vs from it selfe, to seeke after grace and mercy in Christ.

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A 2.
PLAIN
AND EASIE
EXPOSITION VP-
ON THE LORDS

Prayer in Questions
and Answers.

K

By that faithfull Servant of God, Mr.
EDVVARD ELTON, Bachelour in Diuinitie,
and late Preacher of Gods Word at S.
Marie Magdalens Barmondsey,
neere LONDON.



LONDON,
Printed for ROBERT MYLBOVRNE, and are to
bee sold at his Shop at the great South
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doore of Pauls. 1624.



A Plaine and easie Exposition vpon the Lords Prayer in Questions and Answers.

Come now to speake of Prayer; and in particu-
lar of that Forme of Prayer which Christ hath
giuen vs. *Matth. 6. 9. 10. 11. 12. and Luke*
11. 2. 3. 4. After this manner therefore pray ye.

*Our Father which art in Heauen, hallowed bee
thy Name. Thy Kingdom come. Thy will be done in
earth as it is in heauen. Giue vs this day our daily Bread. And
forgiue vs our Debts, as we also forgiue our Debtors. And lead vs
not into temptation; but deliver vs from euill. Amen.*

And before wee come to that, some generall things are
to bee premitted.

Quest. What is Prayer?

Ans. Prayer is an humble, hearty and holy request made
according to Gods will; and offered up by Faith to God
in the Name of Christ; for things needfull for the bodie
or soule.

Quest. What is the Spirit of Prayer?

Ans. A speciall grace and worke of the Holy Ghost, en-
abling vs to powre out our soules to the Lord with vnspoke-
able sighs and groanes.

Quest. To whom must we direct our Prayers?

Ans. To God alone, euen to one God in Trinitie, and to
none other. *Psal. 50. 15.* And this might be prooued at large.

The Papists reason against this: and they bring rea-
sons to proue it lawfull to pray to the good Angels,
and to the Saints departed: as first this;

Honour is to bee giuen to the good Angels and Saints de-
parted, and according to their excellency which is heavenly;
there-

Philip. 4. 6.
Dan. 9. 3. 9.
1 Sam. 1. 13.
1 Ioh. 5. 14.
Ioh. 14. 14.
1 Tim. 2. 1. 2.
Zach. 12. 10.
Psal. 62. 8.
Rom. 8. 26.
Iud. cp. ver. 20.

Objection.

therefore we may call on them, and pray to them.

Quest. How is this to be answered?

Answ. Thus; honour is due to the good Angels and Saints departed, yet such as hath warrant in Gods Word (that is) that we beleue they are in eternall happinesse with Christ; we publish and set forth their faith, pietie, constancie and other vertues in the Church, and that we propound them to our selues and others for imitation, and not that wee call on them or pray to them.

Objection.

It is lawfull to call vpon men liuing, and while we liue together, we may request one anothers prayers. *1. Sam. 7. 8. Rom. 15. 30.*

Therefore it is lawfull to pray to the Saints departed.

Quest. How is this to be answered?

Answ. Thus; It is no good consequent, wee may request the liuing to pray for vs, therefore the dead. Because for the first we haue both precept and promise, but for the other, neither precept nor promise.

Objection.

If it be not lawfull to pray to the Saints departed, it is either because they cannot pray for vs, or because they will not, or because they know not what we pray for; but (say they) the Saints in heauen can now much more pray for vs then they could while they were liuing in the earth, and they are now more willing to pray for vs, because their loue is greater then when they were on earth, in being now perfect; and as the Angels know the conuersion of a sinner, and reioyce, *Luke 15. 10.* so the Saints departed know our prayers. Therefore it is lawfull to pray to them.

Luk. 15. 10.

Quest. How is this to be answered?

Answ. Thus; It is true, the Saints departed can pray for vs, and their loue being now perfect, they are willing, and doe with well to the whole militant Church, and to all the members of it equally and indifferently, but that they pray for particular persons cannot be proued.

Againe, there is not the same reason why the Saints departed should know things said or done by vs on earth as the Angels doe; for the Angels are appointed ministering Spirits, *Heb. 1. 14.* and know many particulars that come to vs, and many

Heb. 1. 14.

many of our priuate necessities, but the Saints departed doe not, being alwayes in heauen absent from vs, yet the worship, and consequently the Inuocation of Angells is forbidden, *Coloss. 2. 18.* Much more of the Saints departed, they neither hearing nor knowing what wee pray for.

God reueiles to the Saints departed what is prayed for: 4 *Obiection.* therefore we may lawfully pray vnto them.

Quest. *How is this to bee answered?*

Ans. Thus; it appeares not in any place of the Scripture, that God reueiles to the Saints departed what is prayed for.

Againe, to what end should we pray to them, if they know not what we aske, but by reuelation.

2

Gen 48. 16. The Angell which hath deliuered mee from all euill, will, blesse the children: *Jacob* called on the Angell who had deliuered him from all euill, and said, that his name, and the name of his dead Fathers *Abraham*, and *Isaac* should bee named on them. Therefore it is lawfull to pray to the good Angells, and to the Saints departed. 5 *Obiection.*

Quest. *How is this to be answered?*

Ans. Thus; by Angell in that place is meant *Jehouah*, the Sonne of God, the second person in Trinitie, who is called the Angell of the Couenant, *Malac. 3. 1.* And so it is expounded, *Hosea 12. 4, 5.* *Jacob* (saith hee) had power over the Angell, and preuailed: he wept, and prayed vnto him: he found him in Bethell, and there hee spake with vs. Yea, the Lord God of Hostes, the Lord is himselfe his memoriall. The Angel hee found in Bethell, was God, *Genesis 32. 28.* Because thou hast had power with God, thou shalt also preuaile with men.

Againe, where hee saith, Let my name, and the name of my Fathers, *Abraham* and *Isaac* bee named upon them, his meaning is not, that they should call on his name, or the name of his dead fathers, but that they should in the world bee called by his name, and by the name of his dead fathers: The like phrase is vsed, verse 6. of that Chapter: As women are sayd to bee called by their husbands name, *Isai. 4. 1.* Gen. 48. 6.

6 Objection.

Iob 5. 1. *Eliphaz* saith, Call now, if any will answer thee, and to which of the Saints wilt thou turne thee. Therefore it is lawfull to call vpon, and to pray to the good Angels and Saints departed.

Quest. How is this to be answered?

Ans. Thus; first, by Saints, *Eliphaz* vnderstands not Saints departed and in heaven, but Saints on the earth.

Secondly, the phrase (*turne thee*) doth not signifie Inuocation, or calling on, but as if *Eliphaz* had sayd, Giue mee (oh *Iob*) if thou canst, any of the Saints of God, who if he were pressed with any calamitie, that did not suffer the same for his sinnes: That is the drift of the Holy Ghost in that place.

Quest. To which of the persons in Trinity doth prayer belong?

Ans. To euery person: wee may direct our prayers to God the Father, to God the Sonne, and to God the Holy Ghost, so as wee doe it with due obseruation of some necessary cautions to God the Father, *Mat.* 6. 9. Examples, *Math.* 26. 39. *Iohn* 17. 1. *Ephes.* 3. 14 To God the Sonne, *Acts* 7. 59. *Reuel.* 22. 20. To God the Holy Ghost, as no doubt the Prophets did being sent by him, *Isai.* 48. 16. and for all the Trinitie, *1 Cor.* 13. 13.

Quest. What are the cautions that are duly and necessarily to be obserued in directing our prayers to the persons in the Trinity?

Ans. Two especially.

Quest. What is the first of those?

Ans. This; when wee direct our prayers to one person in Trinity, wee must in minde and heart include the other: because though the persons in Trinitie bee distinct, yet in all the duties of Gods worship performed by vs, the name of any Person, Father, Sonne, or Holy Ghost, is to bee taken essentially, not personally: and wee are to conceiue the Father subsisting in the same Godhead or diuine nature with the Sonne, and the Holy Ghost.

Againc, in all outward actions the persons in Trinity work together, and are only distinguished in the manner of working: therefore we must not sever them in worship.

Quest. What is the second caution that is duly and necessarily

rily to bee obserued, in directing our Prayers to the persons in the Trinitie?

Answ. This; when we pray to Christ, we must not seuer his two natures, his Godhead from his manhood; but we must call on him as he is God and man: for though his manhood is not to be worshipped with religious worship, for it selfe, or by it selfe, because by it selfe it is a creature; but as it is personally vnited to the Godhead, it is part of that person which is true God, and therefore to be worshipped with one and the same worship that the Godhead is to be worshipped. *Heb. 1. 6.* When hee bringeth his only begotten Son into the world, he saith, Let all the Angels of God worship him. The Angels of God must worship the first begotten Son of God brought into the world (that is) God and man.

Quest. In whose name must we pray?

Answ. In the name and mediation of the Lord Iesus Christ only. The reasons why we should so do, *Ioh. 16. 23, 24. 2 Cor. 1. 20. 1 Tim. 2. 5. Heb. 4. 15, 16. 1 Iohn 2. 1, 2.*

Quest. What is it to pray in the name of Christ?

Answ. It is to beseech God to heare our prayers, not for any thing in our selues, or in any other in heauen or in earth, but only for the worthinesse and merits of Christ Iesus, continually offered to him for vs. *Dan. 9. 18. Rom. 8. 34. Heb. 10. 19. &c.*

Quest. In whose name and mediation did the Patriarchs, Prophets, & the people of God pray before the Incarnation of Christ?

Answ. In the name and mediation of Christ to come, as they beleued in him to come: for as his Sacrifice was effectuall before his Incarnation and comming in the flesh, hee being the Lambe slaine from the beginning of the world, *Reuel. 13. 8.* so was his Intercession: therefore they had their Priest, who did onely enter into the Sanctuary, and carry the names of the children of Israel before the Lord, and the people stood without, *Exod. 28, 29.* which did signifie and poynt out Christ.

Rom. 8. 26, 27. The spirit it selfe maketh request or intercession for vs with sighs which cannot be expressed: Hee maketh request or intercession for the Saints, according to the will of God: therefore we may make him our Intercessor, and pray in his name.

Quest. How is this to be answered?

Answ. Thus; the meaning of that place is, that the holy Spirit of God himselfe doth cause vs, and make vs able to make request to God for our selues, hee breathing into our hearts such motions, whereby wee call on God earnestly, as *Reu. 22. 17.* he inflameth the Church with a vehement desire of comming to God by prayer.

The Papists plead for the merit and worthinesse of our selues, and of the Saints departed, that wee may come to God in Prayer, in confidence of our owne merits and the merits of the Saints departed: as first for our owne, they object;

1 Objection.

Psal. 86. 62. *David* (say they) prayes for preservation, because he was mercifull: so *2 Kings 20. 3.* *Hezekiah* desired God to remember him, because hee had walked before him: therefore we may pray to God in the confidence of our owne good workes, and desire to bee heard for our owne worthinesse.

Quest. How is this to be answered?

Answ. Thus; *David* and *Hezekiah* in the places alledged, did not plead the merit of their owne righteousness and good works, but onely testifie that they were the children of God, and such men to whom God had promised to be good and gracious; and did onely assure themselves, that Gods promise of helpe and deliuerance belonged to them in particular, because they were of that number, as *Psal. 34. 15.*

For the merits of the Saints departed, they object.

2 Objection.

Exod. 32. 12, 13. *Moses* desired God to remember *Abraham*, *Isaac*, and *Israel* his seruants, So likewise *Psalms. 132. 10.* the faithfull pray, *For thy seruant Davids sake refuse not the face of thine Annoynted.* Therefore wee may come to God in prayer and desire to bee heard for the merits of the Saints departed.

Quest. How is this to be answered?

Answ. Thus; in the places alledged, neither *Moses*, nor the faithfull desired helpe from God for the merits of *Abraham*, *Isaac*, and *Israel*. But *Moses* did onely remember the covenant and promise which God made with the Patriarchs, of helping

helping and proteſting their poſteritie; and therefore hee ſaith, *To whom thou ſweareſt by thine owne ſelfe, and ſaydeſt vnto them, I will multiply your ſeed as the ſtarres of the heauen; and all this land that I haue ſpoken, will I giue vnto your ſeed, and they ſhall inherit it for euer:* and the faithfull likewise did only put the Lord in minde of his couenant made with David, as appeares ver. 11. *The Lord hath ſworne in truth to David, and hee will not ſhrinke from it (ſaying) of the fruit of thy body will I ſet vpon thy throne.* Exod. 32. 13.

The Papists further ſay, wee may make the Angels and Saints our Mediatours to God, to appeare in perſon before God for vs, and to pray for vs; and for theſe they vſe Arguments. And firſt for Angels they cite

Zachar. 1. 12. The Angell prayed to God for Ieruſalem; and the cities of Iudah. Therefore wee may make the good Angels our Mediatours, and intreat them to pray for vs. Obiection.

Queſt. How is this to bee answered?

Anſw. Thus; firſt, that was a propheticall viſion, and not a thing acted and done.

Againe, if it were a thing done, by the Angell is meant Chriſt the ſecond perſon in the Trinitie: and therefore hee is called the Lord, ver. 20. Zach. 1. 20.

Reuel. 8. 3. Another Angell came and ſtood before the Altar, hauing a golden Cenſor, and much odours was giuen vnto him; that hee ſhould offer with the Prayers of all Saints vpon the golden Altar which is before the Throne. Therefore Angels doe offer vp prayers, and wee may deſire them to offer vp our prayers. 2 Obiection.

Queſt. How is this to bee answered?

Anſw. Thus; By Angell in the place alleaged is not meant any created Angell, but Chriſt Ieſus, the Angell of the Couenant, who is called Michael, *Reuel. 12. 7.* For firſt there is ſhewed by viſion, that which was ſhadowed out by figure in the time of the Law, by the Prieſt with his golden Cenſor, with ſweet Odours at the golden Altar. And Aaron with his golden Cenſor, with ſweet Odours at the golden Altar, was not a figure of any created Angell, but only of the Lord

Iesus. And againe it is there sayd, the Angell offered vp the Prayers of all Saints wheresoeuer vpon the face of the whole earth, which cannot bee done by any created Angell, but only by the Lord Iesus.

3 Obiection.

Odours are here giuen to the Angell; but Christ needs not any thing to be giuen to him, in him is all fulnesse. Therefore it seemes Christ is not there meant.

Quest. *How is this to be answered?*

Mat. 3. 17.

Coloss. 1. 19. 20

Ans. The meaning of those words, *much odours was giuen vnto him*, is, that much grace, and fauour, and full acceptance of his most sweet mediation, is vouchsafed him of his father, in him his father is fully well pleased.

The arguments for the mediation of the Saints.

4 Obiection.

Iere. 15. 1. Though Moses and Samuel stood before mee, yet mine affection could not bee towards this people: cast them out of my sight, and let them depart. Moses and Samuel being dead were wont to pray for the Iewes: therefore wee may make the Saints departed our Mediatours, and intreat them to pray for vs.

Quest. *How is this to be answered?*

Ans. Thus; the first sentence is conditionall, and affirms nothing; and the meaning of it is, if *Moses and Samuel* should now stand in the breach, as they were wont. *Psal. 106. 23.* to turne away my wrath from this people, they should not preuaile, I would not heare them, nor pardon the sinne of this people.

Secondly, that place may thus be expounded; if any one or two such excellent men as *Moses and Samuel* were, should stand before me, and intreat for this people, they should not preuaile: this sence is confirmed, *Ezek. 14. 14.*

3 Obiection.

Reuel. 5. 8. The foure and twenty Elders fell downe before the Lambe, hauing euery one harpes, and golden vialls full of odours, which are the prayers of the Saints. Therefore (say they) the Saints in heaven offer vp the prayers of the faithfull that bee on earth, and we may intreat them to pray for vs.

Quest. *How is this to be answered?*

Reuel. 5. 10.

Ans. Thus; the vision of the foure and twenty Elders is to be vnderstood of the Saints liuing in the militant Church

on

on earth, *ver* 10. whose hearts are as vialls of pure gold, and their prayers offered vp by faith in Christ, are as sweet odours. *Psal.* 141.2.

Secondly, if by the 24 Elders, the Saints in heauen be vnderstood, yet it is nothing to the purpose; for they did not desire any thing of God for the liuing, but onely praised Christ the Lambe, as appears *ver* 9. *Reuel.* 5.9.

Reuel. 6.10. The soules of the Martyrs cry for vengeance on their persecutors. Therefore they do much more pray for mercy for their brethren, and we may make them our Mediators, and intreat them to pray for vs. *6 Obiection;*

Quest. How is this to bee answered?

Answ. Thus; this is a vision, not a thing acted, & the cry of the Martyrs is to be vnderstood of their cause, & not of their soules, as *Gen.* 4.10. Abels blood cried for vengeance: so the blood of the Martyrs is as it were crying to God, and wil at length bring his punishing hand on their persecutors, *Luke* 18.7.

Quest. In what manner must we pray?

Answ. For the right framing of Prayer five things are required especially.

Quest. What is the first of these?

Answ. This; knowledge and vnderstanding; we must know what things may lawfully be asked, and how God will haue them asked, as things that concerne eternall life & saluation, and are simply promised, wee are to pray for absolutely; and things temporall which are promised with condition, we are to aske and pray for, with condition of Gods will. *1 Ioh.* 5.14. *1 Cor.* 14.15.

Quest. What language must be used in prayer?

Answ. Either our owne language, or a language knowne vnto vs, and vnderstood of vs; because we must know that the things we aske are agreeable to Gods will: and in prayer the heart must giue assent to the voice, *1 Cor.* 14.15.

The Lord knoweth what we would haue, though we pray in an vknownne tongue: therefore wee may pray in an vknownne tongue. *Obiection;*

Quest. How is this to be answered?

Answ. Thus; It is not sufficient that the Lord knowes what we aske in prayer, but wee our selues must also know it, be-

cause without our owne vnderstanding we cannot pray in faith, and with a feeling of our wants, as we ought.

Obiection.

Isa. 19. 18. the Prophet saith, *Five cities in the land of Egypt shall speake the language of Canaan.* Therefore say the Papists, we may pray in an vknowne tongue.

Quest. How is this to be answered?

Iai. 19. 19.

Ans. Thus; the meaning of the Prophet in that place is, that the heathen should turne from their Idolatry, and worship and serue the Lord with the Israelites, and consent with them in the worship of the Lord, as appeares, *vers. 19.*

Quest. What is the second thing required for the right framing of Prayer?

Ans. This; that we direct our Prayers to God, rightly conceiued as hee hath reuealed himselfe in his Word, in Vnitie of essence, and Trinitie of person, with all reuerence and humilitie: for Prayer is part of Gods worship; and if it be not directed to him rightly conceiued, wee worship an Idoll.

Quest. What is that reuerence that is required in prayer?

Ans. It is a serious consideration and thinking on Gods great Maiestie, and an earnest intention, and fixing of mind and heart on God, without distraction of mind & wandring thought, & a setting our selues before the Lord as a beholder, witnes, and Iudge of our secret thoughts and inward intentions. *Eccles. 5. 1.* And this reuerence is signified by lifting vp our hands in Prayer: and hence is prayer called the lifting vp of our soule to God. *Psal. 25. 1. & Kin. 19. 4.*

Quest. What is that humilitie that is required in Prayer?

Ans. It is a true sense and feeling, and a true acknowledgement of our owne particular vnworthines, and vilenes, sinnes and misery, with a longing desire of grace from God for the supply of our wants.

Quest. What is the third thing required for the right framing of Prayer?

Ans. This, assurance to be heard, submitting our selues to the will of God, both for the time and for the manner of granting our requests.

Quest. After what maner doth God grant the requests of his children?

Ans.

Psal. 130. 1.

Ier. 14. 7.

Dan. 9. 5. 7. 8.

Luk. 18. 13.

Psal. 143. 6.

6

Mar. 11. 24.

Iam. 1. 6. 7.

Psal. 55. 22.

Psal. 78. 41.

Iai. 28. 16.

An. Either by giuing them the things they desire, or by denyng the things desired, and giuing them some thing else equiualent and proportionable to it, or better, which may be more for his glory and their good. Thus *Moses* prayed that he might enter into the Land of promise, the Lord denied him, and in stead of that temporall blessing, gaue him an eternall inheritance in heauen, as appeares *Deut. 3. 25, 26.* and *Deut. 34. 4, 5.* compared together.

Question. Whereupon is assurance to bee heard in Prayer grounded?

Answer. On the promise of God, and on the Mediation of Christ, we must know and beleue that God hath promised to heare our Petitions and grant them, and that Christ will be our Mediatour to God his Father, and then assurance to be heard will follow.

Psal. 50. 15.
Psal. 65. 2.
Ioh. 16. 23.
Heb. 4. 15. 16.

Act. 8. 22. Peter bid *Simon Magus* pray with doubting whether he should haue remission of his finnes, or no, in that he saith, if it be possible, Therefore faith and assurance to be heard, is not necessary in prayer.

Objection.

Quest. How is this to be answered?

Answer. Thus, in that place, Peter did doubtfully promise remission of sinne to *Simon Magus*, if he did pray to God, not because prayer ought to be made with doubting and diffidence, or that true penitent sinners ought not to conceine certaine hope of remission, but to shew the greatnesse of *Simons* sinne, and to shew that he doubted whether *Simon* would by true repentance and faith, seek for mercie and pardon of his sinne, and that he thus doubted it appeares in the verse following, the 23. verse, for I see thou art in the gall of bitternesse and in the bond of iniquity.

King 20. 7.
7. 02. 21. 12

Act. 8. 23.

God hath sometimes heard, and doth heare the prayers of vnbeleeuers, as appeares *Psal. 107.* The Prophet there sheweth it by many particular instances. Therefore faith and assurance to be heard, is not necessary in prayer.

Objection.

Quest. How is this to be answered?

Answer. Thus, God doth sometimes releeue the oppressed, and heare their grones and cries, though they be vnbeleeuers not because either their persons, or prayers doe please him:

Iob. 17. 20.
Psal. 135. 4.
1 Tim. 2. 1.
2 Thess. 1. 4.

but

but for the execution of his Justice and judgements on those that wrong them. *Jam. 5. 4.* the cries of the oppressed bring downe the judgements of God on the oppressours.

Objection.

2 Sam. 12. 22. When *David* prayed for the life of his child, he doubted whether God would giue it life or no. Therefore faith, and assurance to be heard is not necessary in prayer.

Quest. How is this to be answered?

Ans. Thus; *David* not knowing whilst his child was liuing, whether God would continue the life of it or no: hee prayed for the life of it being a temporall blessing conditionally if the Lord saw it good, and so he had assurance that the Lord would heare him as he prayed, and that appears in that presently after the death of his child hee was comforted, as hauing obtained that he prayed for.

Objection.

2 Sam. 12. 14.

It was expressly signified to *David* by *Nathan*, that the child should die. *vers. 14.* and so *David's* prayer was against Gods will revealed, and therefore not of faith.

Quest. How is this to be answered?

2 King. 20. 1. 2
60 7.

Ans. Thus; *David* knew not what kinde of threatning that was, that the child should die, whether absolute or conditionall; he might thinke it was with a condition, as if hee did not thoroughly repent of his sin, or if he did not earnestly call on God for the child, as *Hezekiah* did when the Prophet told him that he should die and not liue: he prayed *vers. 3.* and the Lord heard him, *vers. 5.* and added vnto his daies *fifteene yeares vers. 6.*

7

Quest. For whom are we to pray?

Ans. Not only for our selues, but for others also. *Psal. 50. 15. Num. 14. 19. Coloss. 4. 2. 3. Iam. 5. 16.*

Quest. May we pray for all others?

Ioh. 17. 20.
Psal. 122. 6.
1 Tim. 2. 1. 2.
2 Thess. 3. 1.

Ans. For all the men in the world, as they make one whole bodie together, we may not pray; because there bee some in that body, though vnknowne to vs, whom God in his iust Iudgement hath reiected: and Christ prayed not for the world, *Iohn 17. 9.* but for all Gods elect, and for the whole Church of God, and for men of all sorts and degrees, places and conditions in the world whatsoeuer, especially for publike persons, Magistrates or Ministers, wee may and we are to pray.

Quest.

Quest. May we pray for particular persons severally, or no?

Answ. For particular persons whether they be good or bad, whom either we our selves doe know, or others make known to vs to stand in neede of our prayers, though they bee our enemies and persecutors, we may and we are to pray severally: vnlesse it be apparant that any one hath committed the unpardonable sinne: for such an one we may not pray.

Gen. 17. 18.
Gen. 18. 23.
Gen. 20. 17.
Exod. 32. 11. 12.
Mat. 5. 42.
Luk. 23. 34.
Acts 7. 60.
1 Ioh. 5. 16.

Question. What perticular persons are we principally to pray for?

Answ. Such as doe beleue in Christ, and repent of their finnes, and are the seruants of God, and such as in the iudgement of charity, we are to account Saints.

Rom. 1. 7.
1 Cor. 1. 23.
Ephes. 6. 18.

Quest. What are the persons for whom we are not to pray?

Answ. Either such as are reprobates, if wee could know them, or such as are dead and departed this life: and that for three reasons especially.

Quest. What is the first of these reasons?

Answ. This; Prayer for the dead is vaine and nothing available: for the soules of all men and women after their departure out of this life, are either in Heauen or in Hell, and the Saints in Heauen neede not our prayers, and the damned in Hell cannot be helped by them: and therefore prayer for the dead is vnlawfull. Eccles. 11. 13. Mat. 25. 31. 32. &c. we find two sortes of men only mentioned, Sheepe & Goats, blessed and cursed, and two places to which they are sent, Heauen and Hell.

Quest. What is the second reason, why we are not to pray for the dead?

Answ. This; the time of grace and mercy, and pardon of sinne is only in this life, and after death there is no remission of sinne: therefore prayer for the dead is to no purpose, and so vnlawfull. 2. Cor. 5. 10.

Quest. What is the third reason, why we are not to pray for the dead?

A. This; prayer for the dead is not of faith, because it is not warranted in the Word of God, either in the Old Testament by any precept, promise or example, or by any sacrifice or oblation to be offered for the dead: or in the New Testament by

by any thing expressely propounded, or by good consequence to be gathered, and being not of faith, it is a sinne, and vnlawfull.

Not to meddle with Purgatory which is idle & friuolous; but to come to some Obiections which the Papists make, thereby going about to proue that prayer for the dead is lawfull and necessary, and the first is

Obiection. *Nehem. 1. 6.* Both I and my Fathers house haue sinned and *Dan. 9. 6. 8.* *Nehemiah*, and *Daniel*, did make confession of their owne sinnes; and the sinnes of their forefathers, and prayed for the pardon, both of their owne sinnes & the sinnes of their forefathers, being then dead. Therefore it is lawfull to pray for the dead.

Quest. *How is this to be answered?*

Ans. Thus; *Nehemiah* and *Daniel*, in the places alledged, confessed the sinnes of their forefathers, and prayed for the pardon of them, not in regard of their forefathers that were departed, and could not be helped by their prayers, but in regard of themselves that God would not impute vnto them now liuing, the sins and offences of their forefathers: and thus (no doubt) good King *Iosiah* prayed, *2 Kings 22. 13.* when he said, *Go yee and enquire of the Lord for mee, and for the people; and for all Iudah, concerning the wordes of this Booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this Booke, to doe according to all that which is written therein for vs.*

Obiection. This seemes no good answer: for the Lord doth not impute the sinne of the father to the children, *Ezech. 18. 20.*

Quest. *How is this to be answered?*

Ans. Thus; it is true, the iniquitie and wickednes of the father shall not hurt the sonne, no more then the righteousness of the father shall profit or helpe the sonne, if the sonne forsake the wickednesse of the father: but if hee follow the wickednesse of his father, he makes himselfe guiltie, not onely of his owne wickednesse, but also of the wickednesse of his father. Thus the Lord hath threatned in the second Commandement; and thus Christ threatned the Scribes and Pharisees, *Matth. 23. 35.* *That all the innocent blood that was shed*
upon

upon the earth, from the blood of *Abel* the righteous, vnto the blood of *Zacharias* the Son of *Barachias*, whom yee slew betwixt the Temple and the Altar, *2 Chron. 24. 22.* might come vpon them, and be required at your hands.

Mat. 5. 25. 26. Say the Papists, here mention is made of *Objection*, not comming out of prison till satisfaction be made, which doth imply, that after satisfaction is made, there shall be deliuerance; and by prison here, cannot be meant Hell, for out of Hell there is no redemption, but Purgatorie: and therefore prayer for the dead is lawfull.

Quest. How is this to be answered?

Answ. Thus; First, those words are a parable, and proue nothing, and the drift of Christ in them, is to stirre vp men to brotherly reconciliation, and not to proue the rigour of the Law. Secondly, though they be more then a parable, yet they make not for their purpose; for the word *(till)* doth not there signifie a certaine time, but eternitie: and thus the word is taken *Mat. 1. 25.* *usque* &c. And thus in the Old Testament. *2 Sam. 6. 23.* *עד מותי* *usque* &c. *in diem mortis sue*, and *Psal. 110. 1.* *עד אשר* *donec* *disposuero* &c. spoken of Christ, we may not therefore conclude that Christ shall raigne no more.

Mat. 12. 32. Here say they, wee see that some sinnes are *Objection*, forgiven in this world, and some in the world to come: therefore we may pray for the dead.

Quest. How is this to be answered?

Answ. Thus; first, this is no good conclusion, the signe against the Holy Ghost is not forgiven in this world, nor in the world to come: therefore some sinnes are forgiven in the world to come, it followes not according to the rules of Art; for of pure negatives nothing can be concluded. *Ex puris negativis nihil concluditur.*

Secondly, that place must be expounded by another: *Mark 3. 29.* where Christ saith, hee that blasphemeth against the Holy Ghost shall neuer haue forgiveness, but is culpable of eternall damnation.

Question. What are the persons against whom wee may pray?

Answ.

Answ. Generally all the enemies of our salvation, and also wicked persons in particular, two cautions being duly obserued.

Quest. What is the first of those?

Answ. This; we must be moued to pray against them, because they are the enemies of God and of his Church, and do oppose the truth and religion of God and good things: and not out of our hatred, or our owne priuate reuenge; for wee must not seeke to reuenge our selues. *Rom. 12. 19.* Thus *Paul* prayed against the false Apostles, not in respect of his owne cause, but in respect of the cause of God. *Gal. 5. 12.*

Quest. What is the second caution to be obserued in our praying against wicked persons in particular?

Answ. This; if they be our enemies only, we must pray
 2 Sam. 15. 31. against their bad dealing and sinne, not against their persons;
 Act. 4. 29. if they be Gods enemies we must pray against the bad cause
 Psal. 83. 9, 10. they maintaine, simply and absolutely; but against their persons, with condition, if otherwise Gods Church cannot bee preserved, or his truth maintained; that then God would cut them off and destroy them.

Objection.

The Prophets and Apostles prayed simply and absolutely, against wicked persons; as *David* *Psal. 140. 9. 10.* And *Paul* against *Alexander* the Copper Smith *2. Tim. 4. 14.*

Quest. May not we doe the like?

Answ. No; they were extraordinarie men, and had the Spirit of discerning who were incurable enemies of God, and who were not, and were carried with a pure zeale of Gods glory not mixed with hatred, or corrupt desire of reuenge; and we are but ordinarie men, endued with ordinarie gifts, and haue not a like Spirit to discern of the persons of men, what they are: and our zeale of Gods glory is mixed with many corrupt affections; and therefore wee praying simply and absolutely, it may be said to vs as *Christ* saide to his Disciples, *James* and *Iohn*, ye know not of what spirit ye are. *Luke. 9. 54. 55.*

Quest. When must we pray?

Answ. Continually, and at all times without ceasing, and we are not to thinke prayer needelesse, or vnseasonable at any

any time. 1 Thes. 5. 17. Luk 18. 1. Ephes. 6. 18.

Quest. How must we pray continually?

Ans. Thus; either by set and solemne prayer, and in more large and ample manner, and vpon set and certaine occasions: as at the beginning of the workes of our callings, at the receiuing of the creatures of God, or at our going to rest; or by a sudden and secret lifting vp of our hearts to God by a wish, or sigh, or groane of the Spirit, according to the present occasion.

Psal. 55. 17.

Coloff. 3. 17.

1 Tim. 4. 4. 5.

Nehem. 2. 4.

1 Obiection.

If we must pray continually, then we shall vse repetitions in prayer, which Christ forbids. Mat. 6. 7.

Quest. How is this to be answered?

Ans. Thus; repetitions in prayer are not simply forbidden and altogether vnlawfull, holy men haue vsed them, 1 King. 8. 23. to verse. 54. Salomon repeates some things seauen or eight times. Psal. 136. David repeates for his mercy endureth for euer, at the end of euery verse, they being 26. verses in the Psalme. Dan. 9. 18. 19. But such repetitions as are idle and vaine (that is) void of faith, and feeling of our wants, and are vnreuerently vttered, rather to hold out time, then to expresse the affection, such as the Heathen vsed, and such as the Papists vse, who thinke to be heard if they repeat a certaine number of prayers, are vnlawfull and forbidden.

Isai. 1. 15.

Quest. What is the place where we must pray?

Ans. There is no place vnfit for prayer, it may be made in any place, and it is not now tyed to one place more then to another in regard of holinesse: for Prayer sanctifies the place, and not the place Prayer, but only in regard of order, the publike place of meeting for the worship of God, is the fittest for publike prayer, and a priuate place for priuate prayer, and a secret place for secret prayer.

Mal. 1. 11.

Ioh. 4. 20. 21.

1 Tim. 2. 8.

Mat. 14. 28.

Luk. 23. 42.

Act. 21. 5.

Mat. 6. 6.

If we may pray in euery place, then we may imitate Hypocrites, and pray in the open streete, whom Christ reprobues.

Mat. 6. 5.

Quest. How is this to be answered?

Ans. Thus; hypocrites who Christ reprobues, pray in the open streete for vaine glory, purposely to bee seene of men, and

and that we may not doe: but we may in our hearts pray to God, and sigh and grone to God, walking in the streete, or in the open market; so as the outward signes of prayer bee concealed from the sight of men: and thus *Nehemiah* prayed euen in the Kings presence. *Nehem. 2. 4.*

3 Obiection.

If no place be exempt from prayer, then we may pray in Idoll Churches.

Quest. *How is this to be answered?*

Answ. Thus; After Idolatrie is remoued from Idoll Churches we may pray in them: *Elijah* sacrificed in the same place where *Baals* Priests did. *1 King. 18. 13.*

10

Quest. *What is the Will of God reuealed, according to which we must pray?*

Answ. It is the will of God reuealed throughout the whole Scripture, concerning the duty and exercise of prayer: the Scripture recording to that purpose many excellent prayers of holy men, but especially in that portion of Scripture deliuered by Christ him selfe, and propounded by his holy Euangelists *Mathew* and *Luke. Mat. 6. 9. Luke. 11. 2. Our Father which art in Heauen, &c.*

Quest. *What are the generall things contained in those words deliuered by Christ him selfe, and propounded by his holy Euangelists?*

Answ. They are three. First a Preface or enterance into Prayer, in these words, *Our Father which art in Heauen.* Secondly, the matter of prayer consisting of fixe Petitions. Thirdly, a conclusion, for the confirmation of prayer in the last words, *For thine is the Kingdome, the Power, and the Glory, for euer and euer.*

Of these in Order.

Quest. *What doth the Preface containe?*

Answ. A description of the true God to whom we pray, who is set out by an argument of relation, *Our Father*, and by the subiect or place, *which art in Heauen.*

For the first of these.

Quest. *What is meant by the word Father?*

Answ. Principally the first Person in Trinitie, yet so as we must in heart and minde conceiue also the Sonne and the holy

Holy Ghost. Because here the name of *Father* stands in relation to vs, and is to be taken essentially, and to be vnderstood of the *Father, Sonne, and Holy Ghost*, subsisting in the same God-head, and diuine nature.

God is our Father in Christ, for by him we are reconciled to God his Father, and he who is our Father in Christ, is not Christ himselfe: Therefore by the name (*Father*) Christ is not here meant.

Quest. *How is this to be answered?*

Ans. Thus; Christ may bee considered either as a mediator, God and Man in one Person; and so it is not he that doth receiue into fauour, but hee by whom, and through whom, we are receiued into fauour with God: or he may be considered as God the Sonne, the second person in Trinitie, of the same eternall Essence with the Father, and so hee doth receiue vs into fauour: and so hee is heere to be vnderstood vnder the word Father: and hence hee is sometimes called Father: as *Isa 8.18.* expounded of Christ. *Heb. 3.13.* *Isai. 9.6.*

Quest. *How is God our Father?*

Ans. Three wayes; Either by creation as wee are his creatures. Or by acceptation, as we are his children by adoption and grace, in and through Christ the Mediatour: or by a second creation, which is our regeneration as we are regenerate and borne a new, by the Spirit of God.

Quest. *How are we to call on God as our Father?*

Ans. Not as he is our Father by creation, but as hee is our Father by acceptation, and we his children by adoption and grace, in and through Christ the Mediatour: and as he is also our Father by regeneration: for as wee are Gods creatures only, we cannot come to him as to our Father, wee ha-
uing defaced his Image by sinne, and falne from our first state of creation, and made our selues children of wrath by Nature.

Quest. *What vse are we to make of this argument of relation, Our Father, in that we are taught in prayer, to call God our Father?*

Ans. It serues both for the information of our Indgement

The Lords Prayer. The preface.

ment touching prayer, and also for direction in the disposition of our hearts in prayer.

Quest. What doth this argument of relation (Our Father) informe vs of our iudgement touching prayer?

Isai. 63. 17.

Philip. 4. 6.

Ioh. 1. 12. 13.

Galat. 4. 5.

1 Ioh. 3. 1.

Ans. That God only is to be called on in prayer: for in prayer to be termed Our Father, is proper to God, and hee alone is our Father, both by adoption and grace, and also by regeneration and new birth, and that we are to come to him in prayer, only in the mediation and intercession of Christ: because in him, and through him only, are wee accepted for the children of God, by adoption and grace.

Quest. How doth this argument of relation (Our Father) direct vs in the disposition of our hearts in prayer?

Answer. Two waies: first in respect of God, and secondly in respect of our brethren.

Quest. What doth it direct vs vnto for the disposition of our hearts in prayer, in respect of God?

Ans. To two things especially.

Quest. What is the first of those?

Psal. 103. 13.

Isai. 49. 15.

Luk. 11. 15.

Rom. 10. 12.

Heb. 4. 16.

Ans. This; a holy boldnesse and confidence in prayer; in that we direct our prayers to him who is our Father, yea our kinde, louing, and tender father, who pittie his children more then any earthly Father or Mother doth, or can pittie their children: it teacheth vs to come to God in prayer, cheerefully, and confidently, and with good hope that he will grant our holy requests, and will not denie vs his good spirit, nor any thing that he see good for vs.

Quest. What is the second thing that this argument of relation Our Father, doth direct vs vnto for the disposition of our hearts in prayer, in respect of God?

Malac. 1. 6.

1 Pet. 1. 17.

Ioh. 42. 6.

Luk. 19. 18. 19.

Iam. 4. 6.

Ans. This; reuerence, humilitie, and child-like feare and obedience, in that we are to call on God as our Father: it teacheth vs to come to him in prayer, with all reuerence and humilitie, and with a child-like feare, & with a full purpose in our hearts to carry our selues as dutifull children towards him at all times, and neuer wittingly and willingly to offend him in any thing.

Quest. What doth this argument of relation Our Father, direct

rect vs vnto, for the disposition of our hearts in prayer, in respect of our brethren?

Ans. To two things especially.

Quest. What is the first of those?

Ans. This; Christian loue, and good affection towards our brethren, In that we are to call on God as our Father: it teacheth vs, that wee must in prayer to God, haue in our hearts loue to our brethren, children of the same Father, with vs.

Quest. What is the second thing which this argument of relation (Our Father) doth direct vs vnto, for the disposition of our hearts in prayer, in respect of our brethren?

Ans. This; a remembrance of others, as of our selues in prayer: in that wee are to call on God (as our Father) it teacheth vs that in our prayers wee must bee mindfull of others as iust occasion is offered, and be petitioners to God for them as well as for our selues, as hauing God their Father as well as wee.

Quest. May not a man or a woman in prayer say my Father, or my God?

Ans. In prayer which they make in secret by themselves alone they may, but not in publike or with others; yet in prayer they make in secret by themselves alone, there must be that loue and affection towards others, which must bee expressed in publike, and with others.

Now to the second argument whereby God is described in this Preface (namely) the subiect or place, which art in Heauen.

Quest. What doth the word Heauen signifie?

Ans. In Scripture the word (Heauen) is taken in three significations.

Quest. What is the first of those?

Ans. This; it signifieth all that Region which is aboue the earth and waters, to the Moone, which is called Ayre. Thus Gen. 1.8. Psal. 8.8. Mat. 6.26. Luk. 12.56. the face of Heauen. Hosea. 2.21.

Quest. What is the second proper signification of the word Heauen, in Scripture?

E c a

Ans.

Answ. This; it signifieth all the Celestiall Orbes, from the highest Region of the Ayre to the first mouer; together with the first mouer: as the azure skie or Firmament, wherein the Sunne, Moone, and Starres are placed. Thus *Gen. 1.14. Gen. 1.5. Jerem. 33.22. Mat. 24.29.*

Quest. What is the third proper signification of the word (heaven) in the Scripture?

*2 Cor. 12.2.4.
Act. 3.21.*

Answ. This; it signifieth the seate of the blessed Angells and Saints, whither Christ is ascended, and from whence he shall come to Iudgement, which is called the third Heaven and Paradise.

Quest. What is heere meant by the word Heaven, in that we are taught to say, Our Father which art in Heaven?

*Psal. 114.
Isai. 57.15.
Isai. 66.1
cited by
Stephen
Act. 7.49.
Objection.*

Answ. The highest Heaven, the seate of the blessed Angells and Saints, whither Christ is now ascended, and where hee sits at the right hand of his Father, and from whence he shall come to iudge the World.

God is infinit and incomprehensible, hee filleth Heaven and Earth: *1 King. 8.27.* and he is enery where at one and the same time.

Quest. How then can he be said to be in Heaven?

Answ. God is saide to be in Heaven, not because hee is there locally circumscribed, as if he were included within the compasse of Heaven (*Iob. 22.14.*) or were so in Heaven as if hee were in no place else, but in three other respects.

Quest. What is the first of those?

Answ. This; because hee is most glorious and pure, free from all corruption, alteration and change, and inuisible. The Heaven is as it were a curtaine drawne between vs and the glorious maiestie of God. *Psal. 102. 26. 27. 104. & 2. 1 Tim. 6.16. Colos. 1.15.*

Quest. What is the second respect, in which God is said to bee in Heaven?

*Psal. 2.4. &
115.3.*

Answ. This: because his powerfull providence and Wisedome, and Iustice, and Mercy, is made manifest from thence to vs.

Quest.

Quest. What is the third respect in which God is saide to bee in Heauen?

Ans. This; because there hee doth especially manifest the tokens of his diuine Maiestie: he doth there immediately and vñsibly, exhibite and manifest the fulnesse of his glory to his Angels and Saints.

1 Cor. 13. 12.
1 Iohn 3. 2.

Quest. What use are we to make of this argument, whereby God is described by the place or subiect where he is, which art in Heauen? in that we are taught in prayer to say Our Father which art in Heauen.

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Ans. It serues both for confutation of some erroneous and foolish opinions, & also for instruction touching prayer.

Quest. What erroneous and foolish opinions are hereby confuted?

Ans. Two opinions of the Papists: First in that they thinke that an Image of gold, siluer, wood, or stone, is a fit meanes to put vs in minde of God: for God being in heauen, we are in prayer to lift vp our hearts to heauen aboue all earthly things, and not to poare on an Image.

Psal. 123. 1.
Coloss. 3. 1.

Secondly, in that they thinke God is nearer vnto vs in one place then in an other, and therefore goe on pilgrimage from place to place: for heauen is equally distant from all places, and distinction of place in regard of Gods presence and holinesse, is taken away.

Ioh 4. 23.

Quest. What other opinion is confuted by this argument, whereby God is described by the place or subiect where he is, which art in heauen: in that we are taught in prayer to say, Our Father which art in heauen?

Ans. This; the foolish opinion of ignorant persons, who thinke that God sits in heauen like an old man with a Crown on his head, and a Scepter in his hand; which is a carnall conceit of Gods maiestie, which is heauenly and most glorious: and it is forbidden in the word of God.

Deut. 4. 15, 16.
1 Tim. 6. 16.

Quest. What doth this argument, whereby God is thus described that he is in heauen, teach vs touching prayer?

Ans. Three things especially.

Quest. What is the first of those?

Ans. This; readfast trust in God, and assurance to be heard

heard if wee pray aright for things lawfull, after a lawfull manner in the name of Chriſt: for God is not only a Father willing to heare and to helpe vs, but in Heauen alſo: and ſo a God who both ſeeth our wants, and is of all power able to grant our lawfull deſires, and to giue vs whatſo-
 ever hee in his wiſdome ſees meete and good for vs: *Pſal.* 33.13. Hee looketh downe from heauen, and then *verſ.* 18. 19. his eye is vpon them that feare him, and vpon them that truſt in his mercy, to deliuer their ſoules from death, And to preſerue them in Famine; and *Pſalme*, 102.19.20. and this comforted Chriſt againſt the power of his enemies, that his Father was able (if it pleaſed him) to deli-
 uer him.

Math. 26.53.

Queſt. *What is the ſecond thing that this argument, whereby God is diſcribed that he is in Heauen, doth teach vs touching Prayer?*

Eccleſ. 5.1.

Exod. 3.5.

2 Chron. 32.20

Anſw. This; that we are to pray with all reuerence, and with heauenly affections and meditations, auoiding all lightneſſe, and vnſeemely behauiour; becauſe wee pray to him who is ſo high aboue vs, and that wee are to pray alſo with feruencie, that our prayer may aſcend into Heauen: we are to put off our ſhoes when we come to God, (that is) our ordinarie affections.

Queſt. *What is the third thing that this argument, whereby God is deſcribed that hee is in Heauen, doth teach vs in Prayer?*

Anſw. This; that we are eſpecially to aſke ſuch things in prayer, as are moſt fit for him to giue, (that is) things heauenly and ſpiritual: *Mat.* 6.32.33. your heauenly father knoweth that you haue neede of all theſe things: but ſeek ye firſt the Kingdome of God and his righteouſneſſe, and all theſe things ſhall be miniſtered vnto you.

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Now to the matter of the prayer called the Lords Prayer, conſiſting of ſixe petitions.

Queſt. *How are the petitions of that Prayer deliuered by Chriſt, and propounded and diſtinguiſhed?*

Anſw. Thus: the three firſt petitions concerne God ſimply and meereſly, and the other three concerne our ſelues.

Queſt

Quest. Why are the petitions that concerne God simply and meereley set in the first place?

Answ. For two reasons especially.

Quest. What is the first of those?

Answ. This; because God is the Soueraigne and absolute Lord of all Creatures; and he must be simply and absolutely regarded: all respect of our selues, of our owne bodies or soules set apart: and wee ought to bee content to want our necessary food, and remission of our sinnes, if it might be for the glorie of God, and that God might haue glory by it: and hence we find that some haue beene so zealous of Gods glorie, as they haue preferred it before the saluation of their owne soules.

Deut. 10. 14.
1 Chron. 29.
1. 1. 12.
2 Chron. 20. 6.
Exod. 32. 32.
Rom. 9. 3.

Question. What is the second reason, why the petitions that concerne God simply and meereley are set before those that concerne our selues?

Answ. This; because God hath made all things for his owne glorie, and his glory is the end of all the Creatures, and of all the counsels of God: and his glorie must bee the highest end of all our actions, and the first thing in all our intentions: and hence the Prophet exhorts the Creatures of all kindes to praise God, and to giue glory vnto him, *Psalme 148. whole Acts. 12. 23. Herod was smitten because he gaue not glorie to God.*

Prou. 16. 4.
1 Cor. 10. 31.

Quest. How are the three first petitions distinguished?

Answ. Thus; the first concernes the end, Gods glory it selfe: and the second and third concernes the meanes whereby that end may be attained, the Kingdome and will of God, for God is glorified when his Kingdome is aduanced, and his will obeyed.

Now to the first Petition.

Hallowed be thy name.

Quest. What are we to vnderstand by the name of God?

Answ. The name of God in Scripture, is taken in two acceptations.

Quest. What is the first of those?

Answ. This; for God himselfe, who though he be in his Essence vnconceivable, yet he is reuealed in his Word to be

the only true God: Thus *Pfal.* 20. 1. The name of the God of *Jacob* (that is) the God of *Iacob*, *Isa.* 26. 8. so the name of Christ is taken for Christ himselfe. *Iohn* 1. 12.

Quest. What is the second exception, in which the name of God is taken in Scripture?

Exod. 3. 14.
Exod. 6. 3.
Exod. 33. 18. 19.
Exod. 34. 5. 6. 7.
Pfal. 104.
Pfal. 138. 2.
Cantic. 1. 2.
Act. 9. 15.
Rom. 2. 24.
Answ. This: For any thing whereby the glory of Gods nature is made knowne to vs: as first, his great and holy Titles, as *Iehouah*, *Lord*, *God*, *Jesus*, *Christ*; and such like. Secondly, his essentiall attributes or properties, as his Power, Wisedome, Truth, Goodnesse, Iustice, Mercy, and such like.

Thirdly, his Word, worship and holy Ordinances.

Fourthly, his Workes, Creatures and gifts, whether outward in or about the body: as health, strength, beauty, & such like: Or inward in the soule, as knowledge, faith, loue, and such like.

Quest. What are we to understand by the name of God in this petition, *Hallowed be thy name*?

Pfal. 44. 5.
Pfal. 68. 4.
Pfal. 86. 9.
Answ. Both God himselfe, and all things whereby hee is made knowne vnto vs.

Question. What is meant by hallowing of the name of God?

15
Leuit. 10. 3.
Ezech. 38. 23.
Answer. This: the seuering of the name of God, and the setting of it apart from all profane, vnholly and common abuse, to a reuerent, holy, and an honourable vse of it, whether we thinke of it, speake of it, or vse it any manner of way: Thus the Sabbath is said to bee hallowed, in that God hath consecrated it to his seruice and the exercise of Religion. *Exod.* 20. 11.

Obiection.

Gods name is holy and pure in it selfe.

Quest. How then can we who are sinfull and impure, hallow and sanctifie it?

Deut. 28. 58.
Pfal. 96. 8.

Answer. We hallow and sanctifie the name of God not by adding any holinesse to it, that is impossible, it being infinitely holy in it selfe; but by acknowledging it to bee most holy, and by honouring it as most holy: as by thinking of it, speaking of it, and vsing it as a most holy thing, both after an holy manner, purely, and to a right and holy end, as wisdome

wisdome is said to bee iustified of her children, (that is) acknowledged and declared to be iust, *Luke 7. 35.*

Quest. What is then the summe of this petition, Hallowed be thy Name?

Answ. This; that as God himselfe, his titles, attributes, word, and works are most holy and pure in themselves, so they may be both of vs, & of all others acknowledged in thought, word, and deed with all reuerence, and may be set apart from all profanation, and be used after an holy manner, and to a right and holy end. *Isai. 8. 13. Ezech. 36. 20. 21. 22. 23.*

Quest. What are the things we pray for in this petition, Hallowed be thy Name?

Answ. They are either such things as respect God himselfe, or such things as concerne our selues and others.

Quest. What be the things we pray for in this petition that respect God himselfe?

Answ. Two things especially.

Quest. What is the first of those?

Answ. This; that God would worke all such things as may bee matter of his praise, and may bring glory to his great name, and may giue men iust occasion to honour him, whether they be good things and mercies towards his children, or iudgements on the wicked. *Exod. 15. 1. 2. to 20. Psal. 83. 9. 18. Psal. 106. 8. 47. Isai. 5. 15. 16. Ezech. 23. 21. Ezech. 36. 22. 23. Ezech. 38. 23.*

Quest. What is the second thing we pray for in this petition, that respects God himselfe?

Answ. This; that God would not bring such things vpon vs, we being his Church and children, which might make wicked ones take occasion to profane his great and holy name, as God said he would not suffer his name to be polluted among the heathen, by suffering them to preuaile against his people. *Ezech. 39. 7.* he thereby teacheth, that wicked ones take occasion to insult against his people, and himselfe their God. It is a dishonor to his Maiestie; and in this petition we pray it may be preuented. *Deut. 9. 25. 26. &c. Iosh. 7. 7. 8. 9.*

Quest. What be the things we pray for in this petition, Hallowed be thy Name, that concerne our selues and others?

Answ. Fiue things especially.

Quest. What is the first of those?

Answ.

Isal. 106.3.
Ierem. 9.24.
Hosea 6.6.
Iohn 17.3.

Answ. This; that the excellency and glory of Gods Maie-
stie and holines may be truly known of vs, and of all others,
and that we and others may take notice of it, as it is reuealed
in his word, and in his works, and so farre forth as it is fit for
the knowledge and vse of man: for they that know not God,
cannot possibly glorifie his name.

Quest. What is the second thing we pray for in this Petition,
that concernes our selues and others?

Answ. This; that the excellencie of Gods glory, and Ma-
iestie, and holinesse may be truely acknowledged of vs, and
of all others, in all the meanes and wayes of his, wherein he
manifesteth his glory; that we and all others may acknow-
ledge how mightie, wise, iust, and gracious hee is in all his
workes: for men may in some measure know God, and yet
not acknowledge him as God, *Psal.* 67.2. *Rom.* 1.21. They
did not acknowledge God as they ought to haue done; they
had not a reuerent opinion of God, nor did thinke honou-
rably of Gods eternall power and Godhead appearing in his
creatures.

Quest. What is the third thing we pray for in this Petition,
that concernes our selues and others?

1 Peter 3.15.
Luke 5.26.
Acts 3.10.
Psal. 116.12.
Psal. 119.120.
Psal. 139.17.
Itai. 66.2.5.
Psal. 19.10.
Psal. 119.97.
Numb 20.12.
Heb. 4.2.

Answ. This; that both our hearts and affections, and the
hearts and affections of all others may be religiously and re-
uerently moued according to the known iust occasion giuen,
either from the workes of Gods power and prouidence, or
from any part of his word, as to a reuerent admiration in re-
gard of some extraordinary worke of God, to thankfulness in
regard of his workes of mercy; to feare and trembling, and
humiliation, in respect of his Iudgements; and to a loue of
God in regard of all his works: and so for his word, to feare
at the threatnings of it, to reioyce in the comforts of it, and
to beleue and loue euery part of his word; this is to sancti-
fie God in our hearts.

Quest. What is the fourth thing we pray for in this Petition,
that concernes our selues and others?

Psal. 51.15.
& 40.9.10.
Psal. 50.23.
Hosea 14.3.

Answ. This; that both wee and all others may haue our
mouths opened, and tongues vsed to speake either of God, of
his Titrles, Attributes, word, & workes; or to God with re-
uerence,

uerence, and especially to praise him for all his mercies.

Quest. *What is the first thing wee pray for in this Petition, that concernes our selues and others?*

Ans. This; that both we and all others may lead a godly Math. 5. 16. and an vpright life, and may glorifie God in all our actions, 1 Pet. 2. 12. and in our lawfull callings, and in the vse of all his creatures, 1 Tim. 6. 1. sanctifying them by the Word and Prayer. Titus 2. 10. 1 Tim. 4. 5.

Quest. *What are the things we pray against in this Petition, Hallowed be thy Name?*

Ans. All such things as either in our selues or in others, or from our selues or others, are meanes to obscure, or deface, or to hinder Gods glory, and to dishonour his holy name.

Quest. *What are the things either in our selues or in others, that are meanes to obscure or deface, or to hinder Gods glory, and to dishonour his holy name?*

Ans. Three things especially.

Quest. *What is the first of those?*

Ans. This; ignorance of God, as he is made knowne in 1 Cor. 13. 34. his word, and in his works, whereby we or others are carried Ephes. 4. 18. to a contempt, or at least to a neglect of the excellencie and Math. 22. 29. glory of Gods Maiestie and holinesse manifested in his word Iohn 4 22. and works, and wherby we and others runne into errors, and into false and foolish opinions, either touching God, or the worship of God, Exod. 5. 2. and of this speaks Bildad, Job 18. 21. And thus doe the Papists and ignorant persons.

Quest. *What is the second thing either in our selues or others, that is a meanes to obscure, or deface, or to hinder Gods glory, and to dishonour his holy name?*

Ans. This; pride of heart, wherby we or others do seeke our owne praise and glory, and to arrogate and take that glory and praise to our selues, as to our owne wit, strength, ability, or meanes, that is due to God, and are proud of our own gifts; and in doing good things, doe secretly seeke applause amongst men. 2 Thes. 2. 4. Antichrist is said to exalt himselfe against God, and to sit in the Temple of God, shewing himselfe to be God, (that is) taking to himselfe power to forgive sins, to open and shut heauen, to dispence with Gods lawes, and such like, as the Pope doth.

Quest.

Quest. What is the third thing either in our selues, or in others, that is a meanes to obscure or deface, or to hinder Gods glory, and to dishonour his holy name?

Isai. 1.2.3.
Ierem. 5.7.8.
Psalm. 78.32.
Mark. 6.12.

Answ. This: dulnesse and deadnesse of heart, whereby our affections, or the affections of others are not stirred and moued according to the qualitie of Gods works or word, and the parts of his worship; and whereby wee or others doe not consider, as we ought, the wisdom, power, iustice, and mercie of God appearing in his creatures & workes of his providence.

Quest. What be the things from our selues or others, that are meanes to obscure or deface, or to hinder Gods glory, & to dishonor his holy Name?

Answ. Two things especially.

Quest. What is the first of those?

Gen. 21.9.
Numb. 11.6.
Psalm. 78.19.
2 Pet. 3.4.
Iud. cp. v. 16.

Answ. This; profaness of speech, when we or others doe either vnreuerently, or wickedly and blasphemously speake of God, of his Titles, Attributes, Word, or Workes; as by ordinary and rash swearing and blasphemie, by mocking and scoffing at or with the workes or word of God, complaining of his providence, murmuring at his Iudgements, carping and cauilling at his word, and such like.

Quest. What is the second thing from our selues and others, that is a meanes to obscure or deface, or to hinder Gods glory, and to dishonour his holy Name?

2 Sam. 12.14.
Rom. 2.24.
1 Tim. 6.1.

Answ. This; profaness and impiety of life, when we or others doe liue an euill and a scandalous life.

Now to the second Petition, that concernes God simply and meerely, *Thy Kingdome come.*

And first concerning the meaning of the words of this Petition; *Thy Kingdome come.*

Quest. What is meant by Gods Kingdome?

Answ. Gods kingdome doth signifie such an order or state, in which God doth gouerne, and persons and things are subiect, & is in Scripture taken in two acceptions, one generall, the other more speciall.

Quest. What is the first and generall acceptation of Gods kingdome in Scripture?

Answ.

Ans. This; it is taken for that soueraigntie and power, which God as Creatour exerciseth over all persons and things, disposing them all to their proper ends for his owne glory, and whereby God doth order and rule all creatures in heaven and in earth; yea, the damned, and Devils in hell. Psal. 29. 10.
Psal. 95. 3, 8c
102. 19.

Quest. What is the second more speciall acception of Gods kingdome in Scripture?

Ans. It is twofold.

Quest. What is the first of those?

Ans. This; it is taken for Gods speciall regiment and gouernment among the Iewes onely, among whom God ruled as King, and that in outward things, both in the time of peace, and in the time of warre, *Numb. 23. 21.* *1 Sam. 8. 7.* when the people would needs haue a king, the Lord said, they had cast him away, and not Samuel.

Quest. What is the second speciall acception of Gods Kingdome in Scripture?

Ans. This; it is taken for that spirituall regiment and gouernment, which God through Christ exerciseth in his Elect, working his will not only by them, as he doth by the very Devils themselves, but also in them by his holy Spirit, and that in this life, making them in part willingly subiect and obedient to his will reuealed, both in heart and life, which is called the Kingdome of grace; and in heaven making them absolutely and perfectly obedient to his will, which is called the Kingdome of glory: of this *Dauid* speaks, *Psal. 110. 1, 2, 3.* *1 Cor. 15. 15.* *Rom. 14. 17.* *1 Cor. 6. 9.* the Kingdom of glory: so *Ephes. 5. 5.*

Quest. What are wee then to vnderstand by the Kingdome of God in this Petition, Thy Kingdome come?

Ans. Not Gods Kingdome in the generall acception of *Luk. 17. 21.* it; for that is alwayes euery where, and no creature can hinder it: but Gods spirituall gouernment and power, which he through Christ exerciseth in his Elect by his holy Spirit, both in earth and in heaven, both his kingdome of grace, and his kingdome of glory. Luk. 17. 21.
1 Cor. 4. 20.
1 Cor. 6. 9.

Quest. Who are subiects of Gods kingdome thus taken?

Ans. Both the Angels, and the Saints in heauen, and such also,

also as live in the Church on earth, which are true subiects, as
all true beleeuers are, wheresoeuer they be in any part of the
world.

Reuel. 1. 5. 3.

Quest. Are not hypocrites, who make profession of obedience to
Gods will reuealed, subiects to Gods kingdome?

Mat. 8. 12.

1 Ioh. 2. 12.

Ans. True subiects they are not, but counterfeit subiects;
and so they are sometimes called children of the kingdome.

Quest. What is the law by which Gods kingdome is ta-
ken, is gouerned?

Ioh. 22. 22.

Ifai. 53. 1.

Mark. 1. 14.

Rom. 3. 27.

Ans. The whole Word of God, written in the Bookes
of the Old and New Testament.

Quest. What is meant by the comming of Gods kingdome spo-
ken of in this Petition, Thy Kingdome come.

19

Ans. Three things are thereby meant.

Quest. What is the first of those?

Ierem. 31. 18.

Act. 2. 41. 47.

Act. 13. 48.

Coloss. 1. 13.

Ans. This; the beginning, erecting, and setting vp of
Gods spirituall regiment and gouernment in such persons as
belong to Gods election, in whom as yet it is not begun, by
conuerting those that belong to Gods election effectually,
who yet are not conuerted, and by working true faith, and
true repentance, and holy obedience in them.

Quest. What is the second thing meant by the comming of Gods
kingdome spoken of in this Petition, Thy Kingdome come?

Psal. 92. 12.

Mat. 13. 8. 23.

to 33. in many
parables.

2 Pet. 3. 18.

Mat. 12. 28.

Ans. This; the inlarging and increasing of Gods spiritu-
all regiment and gouernment in those persons in whom it is
already begun and set vp, by confirming and bettering those
that are effectually conuerted, and doe beleue, and by wor-
king in them a greater measure of true faith, and true repen-
tance, and holy obedience.

Quest. What is the third thing meant by the comming of Gods
kingdome spoken of in this petition, Thy Kingdome come?

1 Cor. 1. 8.

Philip. 1. 6.

1 Thess. 5. 23.

24.

Ans. This; the bringing of Gods spirituall regiment and
gouernment to full perfection in his elect, by perfecting in
them both their sanctification, and their saluation.

Quest. When is Gods spirituall regiment and gouernment
brought to full perfection in his elect?

Ans. At two times.

Quest.

Quest. What is the first of those?

Ans. The end of their lives, and presently on their death, and then onely in their soules, being then translated to the ioyes and glory of heauen, and fully sanctified, and fully glorified, Rom. 6. 7.

Luke 16. 22.

Luke 23. 43.

2 Cor. 5. 6. 8.

Philip. 1. 23.

Quest. What is the second time when Gods spirituall regiment and gouernment is brought to full perfection in his elect?

Ans. The day of Iudgement, when Christ comes the second time to iudge the world; and then both in their soules and bodies: their soules and bodies being then vnited together againe, and made partakers of perfect holinesse & fulnesse of ioy and glory in heauen.

Mat. 25. 34.

Luk. 21. 28. 31.

Romans 8. 23.

Ephess. 4. 13.

Quest. What is the summe of this Petition: Thy kingdome come?

Ans. This; that the spirituall regiment and gouernment, which God through Christ exerciseth in his Elect by his holy Spirit, may be begun, erected, and set vp in such persons as belong to Gods election, in whom as yet it is not begun, and may be enlarged and increased in those persons in whom it is already begun and set vp, and may be brought to full perfection in all his elect in their full sanctification & glorification of their soules at the end of this life, and both of their soules and bodies at the generall day of Iudgement.

2 Thess. 3. 1.

Reuel. 22. 20.

Quest. What are the things wee are to pray for in this Petition, Thy Kingdome come?

20

Ans. Either such things as appertaine to this life, and concerne Gods kingdome of grace here in this world, or such as appertaine to the life to come, and concerne Gods kingdome of glory in heauen.

Quest. What are the things wee pray for in this Petition, that appertaine to this life, and concerne Gods kingdome of grace here in this world?

Ans. Four things especially.

Quest. What is the first of those?

Ans. This; the effectual calling and conuersion of such as belong to Gods election, that so many of the Iewes and Gentiles as belong to Gods election, may be effectually called and conuerted, and may haue good rulings ouer them in their

Gen. 9. 27.

Isai 60. 1. &c.

to 16.

Mathew. 8. 11.

their Rom. 11. 25. 26.

Act. 26. 18. their hearts and liues by his holy Spirit, making them also
 2 Tim. 2. 25, 26 Kings in part by ouercomming the corruption that is in the
 2 Pet. 1. 4. world through lust.

Quest. What is the second thing we pray for in this petition, that appertaines to this life, and concernes Gods kingdome of grace heere in this world?

Ans. This; the further renewing and quickning of our selues and others, who are effectually called and conuerted by the powerfull working of Gods holy Spirit, that God would by the powerfull worke of his good Spirit more and more renew in vs and in others, who are effectually called and conuerted, his owne Image, and quicken vs by his grace, and continually increase in vs all those heavenly vertues, that of his mercie hee hath begunne in vs, and so more and more rule in our hearts and liues by his holy Spirit.

Quest. What is the third thing we pray for in this petition, that appertaines to this life, and concernes Gods kingdome of grace heere in this world?

Ans. This; all such meanes as serue both for the effectual calling and conuerting of such as belong to Gods election, and for further renewing and quickening of such as are effectually called and conuerted, and for the good of Gods Church heere in this world; that God would giue all the meanes that serue to those ends, called the Rod of his power, Psal. 110. 2. and his standard or signe, Isa. 11. 12.

Quest. What are those meanes that serue for the effectual calling and conuerting of such as belong to Gods election, and for the further renewing and quickening of such as are effectually called and conuerted, and for the good of Gods Church in this world?

Ans. Either such meanes as serue for the publishing of the Word of God, and the Gospell of Christ, or such as serue for the free publishing of it, and for the vpholding and countenancing of it being published.

Quest. What are the meanes that serue for the publishing of the word of God, and the Gospell of Christ, which wee pray for in this Petition?

Ans.

Answ. Able and faithfull Ministers of the Word and Gospel, that God would send forth men fitted with gifts, and of willing minds to employ their gifts, and that faithfully and powerfully in all Ministeriall duties, to the glorie of his Name, and to the edification of the body of Christ; and that he would vouchsafe them free libertie to exercise their gifts and Ministeriall offices.

Deut. 33. 8. 10.
Mat. 9. 37. 38.
Ephes. 6. 19. 20.
Coloss. 4. 3.
2 Thess. 3. 1. 2.
Deut. 33. 1. 1.

Quest. What are the meanes that serue for the free publishing of the word of God, and the Gospel of Christ, and for the upholding and countenancing of it being published, which we pray for in this Petition?

21

Answ. Foure especially.

Quest. What is the first of those?

Answ. This; godly, zealous, and carefull Magistrates: that God would giue to his Church euery where such godly Magistrates as may bee zealous in promoting his pure and holy religion with all their power, and in countenancing his holy truth, and in procuring the good of his seruants, & especially of his faithfull Ministers, and in repressing all vngodlinesse and wicked persons in all places vnder their gouernment.

Eccles. 10. 16. 17.
Isai. 49. 23.
1 Tim. 2. 1. 2.

Quest. What is the second meanes that serues for the free publishing of the word of God, and the Gospel of Christ, and for the upholding and countenancing of it being published, which we pray for in this Petition?

Answ. This: good and godly lawes: that godly Magistrates may make good and godly Lawes for the establishing of the whole truth of the word of God, and his holy Religion amongst their subiects, & for the keeping of their subiects in obedience to both the tables of the Commandements of God, and may see those lawes duely executed. Thus did Iehoshaphat 2 Chro. 19. 5. to the end of the chapter: and such a law did King Darius make, though an heathen king, Dan. 6. 26. 1 Tim. 2. 2. The Magistrates dutie is to procure that his subiects may liue in all godlinesse and honestie.

Quest. What is the second meanes that serues for the free publishing of the word of God, and the Gospel of Christ, and for the upholding and countenancing of it being published, which we pray for in this Petition?

Ff

Answ.

Deut. 6. 7.
Rom. 16. 3. 9.
Phile. ep. v. 24.
Coloss. 4. 11.

Answ. This; the helpe of priuate persons within the compasse of their places and callings for the furtherance of the Gospell, that priuate persons within their places and callings may indeauor to helpe forward, and to promote the doctrine of the Gospell by instruction, by good counsell, by admonition, and by consolation, as iust occasion is offered to them, and especially by conferring on the doctrine of the word deliuered in the publike Ministry of it with their children, or seruants, or neighbours.

Quest. What is the fourth meanes that serues for the free publishing of the word of God, and the Gospell of Christ, and for the upholding and countenancing of it being published, which we pray for in this Petition?

Ioh. 17. 11.
Act. 2. 46. 47.
Act. 4. 32. 33.
Ephes. 4. 3.
Philip. 1. 27.
Philip. 2. 2.
1 Cor. 1. 10.
Galat. 2. 9.

Answ. This an holy vnitie and agreement in the Church, especially amongst the Ministers of the Word and Gospell, that God would ioine together the members of the Church in one holy truth, and make them to be of one mind & iudgement, and of one heart, and to speake one and the same thing, and especially that God would make the Ministers of the Word and Gospell to giue the right hand of fellowship one to another, and to ioine together as one man in their learning, studies, labours, speaking, writing, and in all their abilities, to the furtherance of the Gospell.

Quest. What is the fourth thing wee pray for in this Petition that appertaines to this life, and concernes Gods kingdome of grace here in this world?

Psal. 122. 6.
Mai. 62. 7.

Answ. This; the blessing of God on the meanes that serue for the effectuall calling and conuerting of such as belong to his Election, and for the further renewing and quickening of such as bee effectually called and conuerted, and for the good of Gods Church heere in this world, that God would vouchsafe to make the meanes effectuall to those ends.

1 22

Quest. What are the things we pray for in this Petition, that appertaine to the life to come, and concerne Gods Kingdome of glory in Heauen?

Answ. These; the perfecting of the number of Gods elect, and the speedy comming of Iesus Christ to Iudgement, that
God

God would perfect the number of his elect, and that Christ would hasten his comming to Iudgement, when all Gods chosen shall appeare with him in glory, and be wholly glorified in their bodies and soules, and raigne with him in the euerlasting ioyes, and glory of heauen. 2 Tim. 4. 8.
Reuel. 22. 20.
Coloff. 3. 4.
1 Ioh. 3. 2.

1 Cor. 15. 24. At the second comming of Christ the kingdome of Christ shall haue an end; he shall then deliuer it vp to God the Father: therefore it seemes that we are not to pray for the second comming of Christ to Iudgement. Objection.

Quest. How is this to bee answered?

Answ. Thus; Christ his Kingdome it selfe is eternall, because hee is God equall to the Father, and the Head of his Church; but the manner of the administration of his kingdome by preaching of the Word and Gospell, by the Sacraments, and by discipline, is not eternal, but shall end at Christ his second comming, and Christ shall then cease to doe the office of a Mediatour; and that is the meaning of the holy Ghost in that place.

Quest. May one that is truly called and conuerted, and a child of God, pray for his owne death, and the separation of his soule from his body, or no?

Answ. A child of God, and such a one as is truly called and conuerted, may not desire or pray for his owne death, and the separation of his soule from his body simply and absolutely, or through impatiency in regard of some affliction on him; but as death is a freedome from the corruptions and temptations of this life, and a passage to the happinesse and glory of heauen, and to an immediate fellowship with Christ, & with his Saints in heauen: a child of God may desire and pray for his owne death, and the separation of his soule from his body; yet so, as he doe not out of his desire, hasten the time of his death, but for that to submit himselfe to the good wil of God: it was the fault of *Elijah*, and *Iobs* weaknesse. 1 King. 19. 4.
Iob 3. 21. 22.
Philip 1. 23.
2 Tim. 4. 8.

Quest. May the friends of a childe of God, and such as wish well to him, desire and pray for his continuance in the body, or no?

Answ. They may lawfully doe it, so as it be with due obseruation of two cautions.

Quest. What is the first of those?

Answ. This; they are so to desire, and so to pray with condition of Gods will, submitting their wills therein to the good will of God; for so wee ought to pray in that case, that the will of the Lord may bee done, as they did, *Acts 21.14.*

Quest. What is the second caution to be observed by the friends of a child of God, in their desiring and praying for his continuance in the body?

Answ. This; they are to desire, and so to pray not onely out of their loue to the partie in some priuate and particular respect; but also out of a desire, that the partie being continued in the body, may doe more good, either in the Church or Common weale, according to his place and calling, and measure of gifts and grace giuen to him: and thus much the Apostle doth imply, *Philip. 1. 24, 25, 26.*

23

Quest. What are the things we pray against in this petition, Thy kingdome come?

Answ. All such things as do either hinder or obscure Gods kingdome of grace here in this world.

Quest. What are those things that doe either hinder or obscure Gods kingdome of grace here in this world?

Answ. They are either things inward, or things outward.

Quest. What are the inward things that doe either hinder or obscure Gods kingdome of grace here in this world, which we pray against in this Petition?

*Rom. 7. 14. 24.
Ephes. 4. 17. 18
Mat. 3. 2.*

Answ. These; the pronesse of our corrupt nature to euill, and the power of our corruption, and the rebellions of it, whereby wee or others are in any degree in bondage vnder sinne and Satan, and whereby Satan keepes vs or others any way in his flauerie, or at any time preuayles against vs in any measure: as ignorance, blindnesse of minde, hardnesse, dullnesse, deadnesse, and vnfeelingnesse of heart, infidelitie, impenitencie, and such like.

Quest. What are the outward things that doe either hinder or obscure Gods kingdome of grace heere in this world, which wee pray against in this Petition?

Answ.

Answ. Eyther such things as are meanes to hinder or obscure the publishing of the word of God, and the Gospell of Christ; or such things as are meanes to hinder or obscure the free publishing and passage of the Word of God, and the Gospell of Christ.

Quest. What are the things that are meanes to hinder or obscure the publishing of the word of God, and the Gospell of Christ, which we pray against in this Petition?

Answ. Two things especially.

Quest. What is the first of those?

Answ. This; such Ministers as are either insufficient, or in any sort vnconscionable or scandalous; as such Ministers as are either ignorant, and cannot teach Gods people committed to their charge, or doe take on them to teach, and doe it vnskillfully; or such as are vnfaithfull in executing their Ministeriall duties; as those that are either idle, and do not the duties of their Ministry at all, or doe them but in part, or are vnfound and vnprofitable in their teaching, or doe teach flatteringly, and seeke to please men, and sooth them vp in their sinnes, or such Ministers as liue wickedly and scandalously: all these are meanes to hinder or obscure the publishing of the word of God, and the Gospell of Christ, and we pray against them in this petition.

Quest. What is the second thing that is a meanes to hinder or obscure the publishing of the word of God, and the Gospell of Christ, which we pray against in this Petition?

Answ. This; all erroneous and false Doctrines and Superstitions, as the Doctrine of Paganisme, Turcisme, Iudaisme, Papisme, Arminianisme, Anabaptisme, and such like: for all and every of these, and the like, doe poyson the soules of men, and are meanes to hinder and obscure the publishing of the word of God, & the Gospell of Christ, and wee pray against them in this Petition. *1 Tim. 2. 17.* They grow as a canker. Christ giues a caueat to beware of such, *Mat. 16. 6.* so the Apostle, *Phil. 3. 2.*

Quest. What are the things that are meanes to hinder or obscure the free publishing and passage of the word of God, and the Gospell of Christ, which we pray against in this Petition?

Ans. Sixe things especially.

Quest. What is the first of these?

Ans. This; want of Magistrates and gouernours in the Church; from whence must needs follow disorder and confusion, euery man being left to himselfe to doe what him listeth without controlement: for better is a tyranny, then an Anarchie; better it is, to haue a Tyrant then no gouernour at all.

Judg. 17. 6.
Judg. 19. 1.

Quest. What is the second thing that is a meane to hinder or obscure the free publishing and passage of the word of God, and the Gospel of Christ, which wee pray against in this Petition?

Ans. This; wicked and mischieuous deuices, and practises of wicked Magistrates, who seeke by all meanes they can to aduance heresie and superstition, and to set up the kingdome of Satan, and doe exercise cruelty and tyranny against the true worshippers of God, and doe persecute the true professors of his holy Religion.

Exod. 2. 23.
Pro. 29. 2.
Act. 4. 17. 18.
& 20. compa-
red. Act. 12. 1.
to 7.

Quest. What is the third thing that is a meane to hinder or obscure the free publishing and passage of the word of God, and the Gospel of Christ, which wee pray against in this Petition?

Ans. This; wicked and vngodly lawes; such lawes as doe either giue toleration to some false and stranger religion, or such as tend to the hinderance of the true and pure worship of God and his holy Religion.

Dan. 3. 4. 5. 6.
10.
Dan. 6. 7. 8. 9.

Quest. What is the fourth thing that is a meane to hinder or obscure the free publishing and passage of the word of God, and the Gospel of Christ, which wee pray against in this Petition?

Ans. This; diuisions, and dissentions, and schismes, which Satan by his instruments raiseth up in the Church, whereby he seeks what he can to disturbe the peace of the Church, and to destroy the truth and vnitie of it, and to rend the Church in pieces, that he may easier preuaile against it, when it is diuided: for he knowes, as Christ saith, that a kingdome diuided against it selfe cannot stand, *Math. 12. 25.* and these are some of the Tares that the enuious man sowes in the Church, that hinder the growth of the wheat. *Math. 13. 24.*

25. *Rem. 16. 17.*

Quest. What is the fifth thing that is a meane to hinder or obscure

obscure the free publishing and passage of the word of God, and the Gospell of Christ, which we pray against in this Petition?

Ans. This; enormous and foule sinnes that raigne amongst vs, as Atheisme, profanesse, contempt of Gods word and holy Ordinances, Blasphemy, Sabbath-breaking, oppression, crueltie, pride, and the like: these we are to mourne for, and so to pray against, as things that are meanes to hinder or obscure the free publishing and passage of the word of God, and the Gospell of Christ.

Quest. What is the sixt thing that is a meanes to hinder or obscure the free publishing and passage of the word of God, and the Gospell of Christ, which we pray against in this Petition?

Ans. 'This; wicked men that belong not to Gods election, and are vtter enemies to the Church and the members of it, and the Devill and his Angells; that such wicked men may bee crushed with a rodde of yron, and speedily brought to their iust destruction, and that Satan and his Angells may bee shortly brought vnder our feete.

Now to the third Petition that concernes God simply and meereley. *Thy will be done in earth, as it is in Heauen:* and first of the Order of this Petition.

Quest. Why is this Petition, *Thy will be done, &c.* set after the former, *Thy kingdome come?*

Ans. For three reasons.

Quest. What is the first of those?

Ans. This; because true and sound subiection to the holy will of God followes the coming of Gods Kingdome in the order of Nature, and is a manifestation that his Kingdome is come, and that men are subiects of Gods Kingdome, and that God doth rule in their hearts by his holy Spirit: for when men are subiects of Gods Kingdome, then they beginne to obey his will, whereas before they rebell against him, and are the slaves of sinne and Satan.

Quest. What is the second reason why this Petition, *Thy will be done,* is set after that, *Thy kingdome come?*

Psal. 40. 7. 8.

Mal. 1. 16.

Math. 26. 42.

Iohn 5. 30.

Ans. This; because durie bindeth the subjects of Gods Kingdoms to obey Gods will, and to submit themselves to it in all things.

Quest. What is the third reason why this Petition, Thy will be done, is set after that, Thy Kingdom come.

Ezech. 36. 26.

27

Phil. 2. 13.

Heb. 13. 21.

Ans. This; because though wee bee the subjects of Gods Kingdom, and be disposed by grace, and made fit to doe the will of God; yet we cannot doe it vnlesse God moue vs to the doing of it; nor yet continue in doing his will longer then hee vpholdeth vs in the doing of it: therefore wee pray after Thy Kingdom come, Thy will be done.

Quest. What are the generall things contained in this Petition, Thy will be done in earth as it is in heaven?

Ans. These three things. First, the matter of it, the thing prayed for, the doing of Gods will.

Secondly, the persons by whom the will of God is to bee done, implied in these words, *In earth.*

Thirdly, the manner of doing it, *as it is in heauen.*

Now to the meaning of the wordes of this

Petition.

Quest. How are we to conceive of Gods will?

Deut. 29. 29.

Ans. Thus; Gods will in it selfe is onely one simple and vndiuided, as God himselfe is: but vnto vs it is diuersly propounded; and so it may bee distinguished into his hidden and secret will, or his will signified and reuealed.

Quest. What is Gods hidden and secret will?

Prou. 27. 1.

Iohn 21. 21. 22

Acts 1. 6-7.

Psal. 36. 6.

Rom. 11. 33.

Ans. The will of God, whicheither in respect of the time is not yet manifested by the events which afterwards come to passe, or which in respect of our vnderstanding we are not able to conceiue the incomprehensible depth of, in some particular events, either good or euill.

Quest. What is Gods signified and reuealed will?

Iob. 1. 21.

Ans. The will of God, which is made knowne to vs either in his written Word, or by some event; for the will of God is signified and reuealed to vs, not onely in the Scripture, but also by particular events, either good or euill. Hence Iob sayd, the Lord had taken away his oxen, and Camels,

Camells, because it was manifested to him by the event, that God willed the taking of them away.

Quest. What then are we to understand by the will of God in this Petition, Thy will be done, &c.

Ans. The whole will of God reuealed, whether it bee by his written Word, or by some event; and in part Gods secret will, touching some particular things which in time may come to passe.

Mat. 7. 21.
Mark. 3. 35.
Act. 21. 14.

Quest. What is meant by doing Gods will?

26

Ans. It hauing relation to men (as here it hath) implied in those words (*in Earth*) it signifieth both a yeelding of obedience to God in all things that he in his written Word requires to be done of vs, and by vs, and also a submitting of our selues vnto him willingly, in all things he layes on vs to be suffered of vs, and by vs; resolving before such things be laid on vs, to suffer them patiently when they come, whatsoever they shall be: and when they are on vs, quiering our selues, and resting contented in the good will and pleasure of God therein reuealed.

Deut. 6. 1. 2. 3.
Psal. 143. 10.
1 Pet. 4. 2.
1 Sam. 3. 18.
2 Sam. 15. 26.
Mat. 26. 42.
Iob 1. 21.

Quest. What are we to understand by these words in this Petition, *in Earth, or on Earth*?

Ans. The word (*Earth*) in this Petition is put by a *Metonymia* of the subiect: for man liuing in the world, or dwelling on the face of the Earth: let men on Earth doe the will of God, as Christ saide: *John. 17. 4. I haue glorified thee on Earth.*

Quest. What are we to understand by the word (*Heauen*) in this Petition?

Ans. The word *Heauen* in this Petition, is likewise put by a *Metonymia* of the subiect, for the blessed Angels and soules of the Saints departed, and now glorified in *Heauen*. And so wee pray: *Let men on Earth doe the will of God, as the blessed Angels and soules of the Saints departed, and now glorified, doe it in Heauen.*

Psal. 103. 20.

Quest. Can wee that live on the Earth, doe the will of God as the blessed Angels and Saints doe it in Heauen?

Ans. In the measure and degree of obedience wee cannot, but in the likenesse and similitude, we may and ought to doe.

doe the will of God as the blessed Angels and Saints doe it in Heauen : for the word (*as*) being a note of comparison in this petition, it imparts a likenesse and resemblance, and not an equalitie or like quantitie of degree ; so that here we pray to performe obedience, not equall in measure and degree to the obedience of the Angels and Saints in Heauen, wee yet liuing in the Earth or on the Earth, though wee must endeaour after it : but such obedience as is like to theirs, and that wee may bee like to them in the manner of our obedience.

Quest. Wherein stands the likenesse of our obedience to Gods Will, to the obedience of the blessed Angels & Saints departed ?

Answ. In three things especially.

Quest. What is the first of these ?

Answ. This ; in willingnesse : wee are to doe the will of God willingly and without constraint, for so the Angels and Saints do it in Heauen. Hence the Angels are said to come & stand before God, ready to doe his will. Job. 1. 6. And hence they are saide to haue wings. Isa. 6. 2.

Quest. What is the second thing, wherein stands the likenesse of our obedience to the Will of God, to the obedience of the blessed Angels and Saints departed ?

Psal. 103. 20.
Mat. 18. 10.
Psal. 119. 60.

Answ. This ; in readinesse : wee are to doe the will of God readily and speedily, for so the Angels and Saints departed doe it in Heauen.

Quest. What is the third thing, wherein stands the likenesse of our obedience to the Will of God, to the obedience of the blessed Angels and Saints departed ?

Psal. 119. 6.
Luk. 1. 6.

2 King. 23. 25.
Psal. 119. 112.

Answ. This ; in faithfullnesse, wee are to doe the will of God faithfully in all the parts of it, not by halfes or peece-meale ; doing some things and leauing others yndone ; and sincerely, and without hypocrisie, and constantly : for so doe the blessed Angels wherein soeuer God imployeth them, and the Lord sending them to execute some iudgement, they neuer giue ouer till the Lord say it is sufficient, stay thine hand : as 2 Sam. 24. 16.

Quest. What is then the summe of this petition. Thy will bee done in Earth, as it is in heauen ?

Answ.

Answ. This: that whatsoever God reuealeth to vs in his written Word, which he would haue vs to doe, may be obeyed: and whatsoever also God makes knowne to vs by the euent, which he would haue vs to suffer, may be willingly submitted vnto, with a resolution before such things doe come, to suffer them patiently when they come, whatsoever they shall bee: and when they are come, to beare them with quietnesse and contentednesse in the good will and pleasure of God therein reuealed: and that the will of God may bee thus obeyed and suffered, both of vs and of other men, liuing in this world, euen as willingly, as readily, and as faithfully (namely) in all the parts of it: and sincerely, and constantly, as the will of God is obeyed by the blessed Angels, and by the soules of the Saints departed, and now glorified in Heauen. Psal. 119. 101. 128. Coloss. 1. 9. 10. 11. Coloss. 4. 12.

Now before we come to speake of the things prayed for in this petition, for the better clearing of it, some questions or obiections are further to be propounded and answered: as first it may bee said.

Gods will must needs be done, for God is omnipotent and doth whatsoever hee will, neither can any creature or power withstand his will. *I sai. 40. 18.* and so confessed by *Iehosaphat, 2 Chron. 20.* what neede we then pray, that Gods will may be done. Obiection.

Quest. How is this to be answered?

Answ. Thus: Gods secret will, the will of his good pleasure cannot bee withstood, but must needs come to passe: but his will reuealed in his Word, may bee and many times is resisted and withstood: *Mat. 23. 37. Acts 7. 54.* euerie sinne is a breach of the law of God, and so a resisting of his will.

It will be saide againe: Obiection.

Gods will, howsoever propounded (namely) his will reuealed in his Word, is a powerfull will and cannot bee frustrate: for if a thing being willed by God howsoever, should not come to passe and bee effected, it were either because God willed amisse, or wanted power to worke that.

that hee willed; either, of which were blasphemie once to thinke: therefore it seemes needlesse to pray that Gods will may be done.

Quest. How is this to be answered?

Answ. Thus; Gods will revealed in his Word, commanding duties to be done, hath diuers ends: it serues, either for obedience, or for triall, or for conuiction: and so though it bee a powerfull will, and haue effect in all men; yet not in euery man the same effect, nor attaines the same end in all men: in some by Gods grace it worketh obedience, in some it worketh only triall of some inward grace, and in some it worketh only conuiction: and so it is neuer frustrate, but attaines one of these ends in euery man. *Gen. 22.2.* God bid *Abraham* kill his Sonne *Isaac*; it was not Gods will and purpose that *Abraham* should obey that commandement simply, and slay his Sonne, as the euent declared; but his will was by that commandement, to make triall of *Abrahams* affection and true feare of God. *vers. 1.* and *vers. 12.* compared together: and so *Exod. 5.* God bid *Pharaoh* let his people goe: now that commandement, was not a commandement of obedience in Gods secret purpose, but only a commandement of conuiction, to conuince *Pharaoh* of rebellion and hardnesse of heart.

3 *Obiection.*

Gods will revealed in his Word, attaining one of these ends; either obedience, triall, or conuiction, in euery man.

Quest. What needs we pray that it may be done?

Heb. 13.21.

Answ. As God hath determined the end, so also the meanes to come to it; we must therefore vse prayer as a speciall meanes for attaining grace, that we may obey the will of God revealed in his Word: for so wee are to take Gods will made knowne to vs in his Word, commanding duties as a will to be obeyed, leaning Gods secret purpose of triall or conuiction to himselfe; and so pray that the will of God may be powerfull in vs, as it is propounded to vs, (namely) as a will requiring obedience in all his children.

4 *Obiection.*

If God sometimes in his will revealed in his Word, command that which in his secret purpose, he hath determined shall

shall neuer come to passe, as in that Commandement giuen to *Abraham* of sacrificing his Sonne *Isaac*: *Gen. 22. 2.* Then Gods will reuealed is sometimes contrary to the will of his good pleasure.

Quest. How is this to be answered?

Ans. Thus; when God in his will reuealed requires obedience, which in his secret will he intends not in some men, but only their triall or conuiction: that Commandement is not contrary to his secret purpose, but rather a fit meanes of accomplishing of his purpose in those men, as in the example propounded: God in his secret counsell decreed to make triall of *Abraham*, whether he would for his sake, offer his Sonne *Isaac* in sacrifice or no, and to that end he gaue him that commandement, (*offer thy Sonne for a burnt offering*) not as a Commandement of absolute obedience, but of triall; and so was that Commandement a fit meanes of accomplishment of Gods secret purpose: and therefore though it seeme contrary to Gods secret will, yet it is not, if wee consider the scope and end of it, that being in Gods secret purpose, only the triall of *Abraham*.

Quest. Gods will being manifested by particular euents, good or euill, how is God free from willing euill, and from being the authour of euill?

28

Ans. Euill is two fold, euill of punishment, or euill of sinne: the first of these God willeth, and is the authour of, for punishment being a worke of Iustice against sinne is good, and therefore willed and wrought by God. Touching the second sort of euill, euill of sinne; some say that God only barely permitteth, and suffereth it to be done, and no farther, as the Schoolemen say: *Deus respectu reati culpa, non habet actum positivum, sed tantum negativum, non vult impedire.* Which is true, but not the whole truth.

Quest. How may that appeare?

Ans. Thus: if God permit sinne, hee doth it either willingly or against his will: if willingly, then it is not by bare permission, by a powerfull working permission, if against his will, then is he not omnipotent to let & hinder that thing he willeth not, and that is blasphemie to thinke.

Quest.

Quest. How then are wee to conceive of Gods willing of the euill of sinne?

Answ. Concerning that, we are to learne two distinctions.

Quest. What is the first of those?

Answ. This: there be two things in sinne, the subiect or matter of sin, which is either a motion, a qualitie, or an action: or the forme of sinne, that which maketh the motion, qualitie or action, to be a sinne, and that is transgression of the law of God properly called by some, deformitie of the motion, qualitie or action.

Quest. What is the second distinction we are to learne?

Answ. This; there is difference betweene sin it selfe simple considered in it selfe & by it selfe, and the euent of sin, or the comming to passe of sin, for sinne it selfe is euill, but the comming to passe of sinne is good, in respect of the end to which it is by God disposed (namely) his glory in the manifestation of his Iustice and Mercy.

Quest. These two distinctions learned, how then are we to conceive of Gods willing of the euill of sinne?

Act. 17. 28.

Answ. Thus: God willeth the motion, qualitie or action, which is the subiect or matter of sin, for he is the first mouer or efficient in euery motion and action, as it is a motion or action: but he willeth not the deformitie, prauitie or euillnesse of the motion or action. For example, in the act of Theft and taking away of another mans goods, the action of mouing the body, of stirring the seuerall ioynts, and reaching out of the hand, whereby the goods are taken hold of, are willed and wrought by God.

But the applying of those actions to this end, that our Neighbour may thereby be deprived of his goods, and we by them enriched: this is the deformitie of those actions, & not willed nor effected by God.

Againe, God willeth not sin simply considered in it selfe as it is sin, and against his Commandement, but only willeth the euent, or comming to passe of sinne.

Quest. How doth God will the euent, or comming to passe of sinne?

Answ. Thus; not by effecting it, but by withholding his grace

grace from his creature, and not hindering it when he might, if hee would, and so only by consequent God willeth the euent of sinne, be not hindering it, hee willingly permits it to be done for a good end, (namely) the glory of his name in the execution of his Iustice, or the manifestation of his mercie. God often punisheth one sinne with another, now all sinne is euill if wee respect it selfe, but as it is a punishment of some former euill, in that respect it is not euill, but iust and a good thing, and so the euent or coming of it to passe is willed by God. Thus we are to vnderstand that God willed the hardening of *Pharaohs* heart. *Exodus 9.12.* the deceiuing of *Ahab* with a Lie. *2 Chron. 18.22.* And thus hee willeth the delusion of such as are deceived by the deceivable working of *Antichrist*, the Pope of *Rome* and his Emissaries, the shaueling Locusts, *Jesuites* and Priests. *2 Thess. 2.11.*

Quest. What are the things we pray for in this Petition. Thy will be done in Earth, as it is in Heaven?

29

Ans. Either things generall, or things more speciall.

Question. What are the generall things we pray for in this Petition?

Ans. Two things specially.

Quest. What is the first of those?

Ans. This; deniall of our selues and of our owne wills; *Luk. 9.23.* that God would make vs renounce our owne wills, which *Gen. 6.5.* are naturally in bondage to Satan, and are auerse and contrary to all spirituall goodnesse, and of themselves are prone to will, and doe actually will nothing but that which is euill, and against Gods holy will, and would make our wills pliable to his holy will, and able to will and wish that which his holy will alloweth. *Gen. 8.21.*

Our wills are naturally auerse and contrary to all spirituall good, and of themselves prone to will, and doe actually will nothing but that which is euill, but being renewed by grace, and in the state of grace. *Objection*

Quest: Have they not then power in then to will that which is truly and spirituall good?

A. Of themselves, & by themselves, our wills haue no such power though they be renewed & in the state of grace, they are then

1 Cor. 15. 10.

2 Cor. 3. 5.

1 Cor. 13. 9.

then able not of themselves, or by themselves, but only by grace, freely to will spirituall good, and to will euill, and that only in part, not perfectly in the time of this life.

Quest. What is the second generall thing we pray for, in this petition?

Deut. 19. 29.

Psal. 129. 105.

Coloss. 3. 16.

Answ. This: that the rule of our liues may bee Gods reuealed will, his will reuealed in his Word: that we may make not Gods secret and hidden will, but the reuealed will of God, his will made known in his Word, which is the law or only rule of things to be done, the rule of our liues, and of all our thoughts, words and actions. *Colos. 3. 16.* Let the word of Christ dwell in you plenteously in all wisdom, so as wee rightly vnderstand it, and rightly applie it to our particular actions and occasions.

Obiection.

1 *Iohn. 2. 27.* Gods elect true beleeuers are taught all things of the spirit of God; and therefore it seemes we may depend on the teaching of the spirit, and on reuelations from Heauen, and not on Gods will reuealed in his Word, nor make that the rule of our liues.

Quest. How is this to be answered?

Answ. Thus: First, the meaning of Saint *Iohn* is, that Gods elect and true beleeuers, hauing receiued the Spirit, they are inwardly taught of the spirit, and haue their minds inlightened, and their iudgement cleare, and need not that any man should teach them to discern the truth taught, from error and deceite, as appeares *vers. 26.*

Againe, Secondly, the Word of God and the Spirit, euer goeth together, the Spirit shineth in the Word and is powerfull by the Spirit, and we must be taught of God; but it must bee by his Word, the Lord puts them together. *Isa. 59. 21.* And the Apostle calls his preaching, the ministration of the Spirit. *2 Cor. 3. 8.*

Quest. What are the more speciall things we pray for in this petition: Thy will be done, &c.

Answ. Either such things as concerne obedience to Gods will, commanding duties to bee done, or such as concerne submission to his will in things to bee suffered of vs, or by vs.

Quest.

Quest. What are the things wee pray for in this petition, that concerne obedience to Gods Will, commanding duties to be done?

Answ. Three things especially.

Quest. What is the first of those?

Answ. Knowledge of Gods will reuealed in his Word, commanding good duties, that we may come to the knowledge of Gods will made knowne to vs in his Word, touching the good duties he requires of vs; either as we are Christians in our particular places and callings, states and conditions of life: for how should we doe the will of God, vnlesse we know it: as how can a Seruant doe things pleasing to his Master, when hee knowes not what his Master would haue him to doe. Isa. 8. 19. 20. the Lord sends them to the Law and to the Testimonie, if they speak not according to this Word; it is because there is no light in them.

Quest. How may we come to the knowledge of Gods Will reuealed in his Word, commanding good duties?

Answ. By vsing the meanes that serue to that purpose, Deut. 4. 1. diligently, and carefully: as by hearing & reading the Word, Psal. 1. 2. by meditating in it, & by conferring on it, and by seeking to God in prayer, for the right vnderstanding & knowledge of it. Psal. 119. 97. Pro. 2. 1. 10. 6. Psal. 119. 18.

Quest. How much knowledge of Gods Will reuealed in his Word, commanding good duties must we come to, that wee may obey that Will of God?

Answ. So much knowledge as may direct vs in the doing well, & may guid vs in euery good action: we must distinctly know the will of God made knowne in his Word, so far as it may direct vs in euery good action; for euery good action, yea euery good motion of the mind, will and affections, must be guided by the rule of goodnesse, the Word of God, & that rule must be distinctly knowne of vs, or else it cannot bee a rule to vs. Mat. 23. 29. Yee erre (saith our Sauour Christ) not knowing the Scriptures; not only in iudgement but in practise. Pro. 4. 5. 7. Pro. 19. 2. Ma. 22. 29.

Quest. What is the second speciall thing we pray for in this petition, that concernes obedience to Gods Will, commanding duties to be done?

G g

Answ.

Ans. Strength of grace, care and endeavour to doe the will of God reuealed in his Word, both in our generall and particular callings : and that as the will of God ought to bee obeyed: for it is but hypocrisie to vse this petition, *Thy will be done in Earth, as it is in Heauen*, and yet neuer care nor endeavour to obey the will of God : and therefore if we vse this petition aright, we desire that the will of God may be done.

Psal. 119. 32. 36
Tit. 3. 8.
1 Pct. 1. 14. 15.
2 Pct. 1. 5.

Quest. *How is the will of God reuealed in his Word, obeyed as the will of God ought to be obeyed?*

1 Tim. 1. 5.
Mat. 6. 1. 2. 5.
Luk. 18. 11. 12.

Ans. Thus ; when the obedience that is yeelded to it, comes from a sanctified soule, and is performed in lone to God, and in conscience towards God, because God commands it ; and with a desire to please him, and with a due respect to his glory.

1 Obiection.

God doth approue good duties done, though it be by vnbeleeuers ; as the obedience of Children to their Parents, though those Children be vnbeleeuers, yet their obedience is pleasing to God : *Colos.* 3. 20. therefore it seemes not needfull that obedience to Gods will reuealed in his Word, should alwaies come from a sanctified soule, that it may bee such as it ought to be.

Quest. *How is this to be answered?*

Rom. 8. 8.

Ans. Thus ; good duties done by vnbeleeuers, are approued of God, as they are considered in the abstract in themselves, and by themselves ; for so they are things commanded of God, & simply good in themselves but in *concreto*, in the concrete, as they come from vnbeleeuers and are their personall actions : they are not approued of God.

2 Obiection.

God doth sometimes reward the good actions of vnbeleeuers, and therefore it seemes they are pleasing to God.

Quest. *How is this to be answered?*

Ans. Thus ; God doth sometimes giue outward blessings euen to the ciuill obedience and outward good carriage of hypocrites and vnbeleeuers ; not because it pleaseth him as it is their personall obedience, but only of his meererich goodnesse, and abundant mercie. *2 King.* 10. 30. Because *Iehu* diligently executed the Lords will in destroying the house of *Ahab*, the Lord promised him that his sonnes should sit vp-

on the Throne of *Iſrael*, to the fourth generation : yet was he but a carnall man, *verſ. 31.*

Quest. What is the third ſpeciall thing that we pray for in this petition, Thy will be done, &c. that concernes obedience to Gods will commanding duties to be done?

31

Anſw. Perſeuerance and continuance in obeying Gods wil reuealed in his Word, both in our generall and particular callings, and in euery ſtate and condition of life : that God would make vs able to continue conſtant in our obedience to his will made knowne to vs in his Word, without fainting or falling backe ; and that we may ſet before vs the beſt examples for our imitation, and may ayme at perfection.

Galat. 6. 9. 53.
Philip. 3. 13. 14.
2 Theſſ. 2. 17.
2 Theſſ. 3. 13.
Apoc. 2. 10.
Mat. 5. 48.
1 Cor. 11. 1.
Ephes. 5. 1.

Gods Children cannot faint nor fall backe from their obedience to Gods will ; they are kept by grace from falling away from God, and from goodneſſe. Therefore it ſeemes needleſſe for them to pray for perſeuerance and continuance in their obedience.

Quest. How is this to be answered?

Anſw. Thus ; ſpirituall fainting is twofold, either a fainting and falling backe altogether, and a falling cleane away from an holy courſe : and this cannot befall Gods Children. *Ier. 32. 40.* Or, a fainting in part (that it) a ſlacking, and remitting ſomthing of an holy courſe : and this may and doth befall Gods Children : *Reuel. 1. 4.* and therefore they haue neede to pray for perſeuerance and continuance in their obedience.

Perfection of Obedience in degree, cannot be attained in this life : therefore it ſeemes a vaine thing to ayme at it.

Quest. How is this to be answered?

Anſw. Thus ; though we cannot attaine to perfection of obedience in degree in this life : yet it is our duty to ſtrive towards it, as thoſe that are willing to obey God, and to doe his will to the vttermoſt of their power ; and in time we ſhall come to it if wee faint not : *Gala. 6. 9.* Once man could obey Gods will perfectly, and he ſhall againe obey it perfectly in Heauen : and therefore it is not a vaine thing to ayme at it.

Quest. What are the ſpeciall things we pray for in this petition

that,

that concerne submission to Gods Will, in things to be suffered of vs, or by vs?

Answ. Two things especially.

Quest. *What is the first of those?*

Coloss. 1. 11.

Ephes. 6. 10.

Heb. 10. 36.

Answ. This; strength to beare afflictions as they ought to be borne before we be in a affliction: that we may be provided aforehand of strength to beare afflictions, and may have it readie to vse, and to put in practice when time shall serue. Luke. 21. 19. It must be ours not by vsurpation, or by lawfull vse and occupation, as a thing borrowed for the present, but by iust title and right of possession.

Quest. *What is the second thing we pray for in this petition, that concernes submission to Gods Will, in things to be suffered of vs, or by vs?*

Rom. 5. 3.

2 Cor. 6. 4.

Coloss. 1. 11.

Iam. 1. 2.

Reuel. 13. 10.

Answ. This; strength and patience in the time of affliction and triall, that God would giue vs in all euills, trialls and afflictions we endure, though they be great and continued long on vs, to make his will our will, and to beare them patiently and ioyfully; and vnder them to blesse the name of the Lord as *Iob* did. *Iob*. 1. 21.

Now to the matter of Deprecation, things to be prayed against in this Petition.

32

Quest. *What are the things we pray against in this petition. Thy will be done in Earth, as it is in Heaven?*

Answ. Either such things as are contrary to obedience to Gods will, commanding duties to be done, or such things as are contrary to the submission to Gods will, in things to be suffered of vs, or by vs.

Quest. *What are the things we pray against in this petition, that are contrary to obedience to Gods will, commanding duties to be done?*

Answ. Either such things as doe vtterly and wholly, and euer resist and withstand obedience to Gods will, commanding duties to be done. Or such things as are impediments or hinderances to that obedience that ought to be yeelded to Gods will commanding duties to be done.

Q. *What are those things that do vtterly & wholly, & euer resist and withstand obedience to Gods Will, commanding duties*

to be done, that we pray against in this petition?

Ans. They are these; Satan, sinne as it is sinne, whether it bee originall or actuell: and that corruption that is in the World through Lust, through inbred euill concupiscence, that is in our nature called flesh, or the Old man we pray against the will and power of Satan, and the power of sinne, and the corruptions which are vtterly and wholly, and euer contrary to all spirituall goodnesse. Rom. 8. 7. it is (in the law) enmitie against God, it is not subiect to the Law of God, neither indeed can be.

Zach. 3. 1.
1 Ioh. 3. 4.
2 Pet. 1. 4.
Rom. 8. 7.

Quest. What are the things that are impediments and hinderances to that obedience that ought to be yeelded to Gods will, commanding duties to be done, that we pray against in this Petition?

Ans. Either things inward, or things outward.

Question. What are the inward things that are impediments and hinderances to that obedience that ought to be yeelded to Gods will, commanding duties to be done, that we pray against in this Petition?

Ans. Three things especially.

Quest. What is the first of those?

Ans. This; Ignorance of Gods will reuealed in his word, teaching the good duties that God requires of vs in our generall or particular callings, states and conditions of life, specially wilfull and affected ignorance, when the meanes of knowledge are vouchsafed to vs.

Hozea. 4. 6.
Ephes. 4. 18.
Heb. 5. 12.
1 Tim. 1. 13.

Question. What is the second inward thing that is an impediment and hinderance to that obedience that ought to be yeelded to Gods will, commanding duties to be done, that we pray against in this Petition?

Ans. This; a fettered purpose and full resolution to continue in sin, and an hardening of the heart against all good instruction, counsell, admonition, threatning, or any other meanes that either are, or can be vsed to the contrary, to drawe to repentance.

Deut. 10. 16.
Psal. 95. 8.
Pro. 23. 35.
Isai. 56. 12.
Iere. 44. 16. 17.
Rom. 2. 4. 5.
2 Tim. 3. 13.

Quest. What is the third inward thing that is an impediment and hinderance to that obedience that ought to be yeelded to Gods will, commanding duties to be done, that we pray against in this Petition?

Isai. 29. 13.

Isai. 48. 1.

Iere. 5. 2.

Mat. 15. 7. 8.

2 Tim. 3. 5.

33

Answer. Hypocritic: a false, hollow and deceitfull heart, when men purpose to live in sinne, and yet outwardly for by respects, make shew of godlinesse and honestie.

Quest. What are the outward things that are impediments and hinderances to that obedience that ought to be yeilded to Gods will, commanding duties to be done, that we pray against in this Petition?

Ans. Five things especially.

Quest. What is the first of these?

Ans. This: irreligion or profaness, when men regard not Gods Word, nor his worship; but live as if there were no God nor Devil, Heaven or Hell, nor conscience to be made of any thing: examples we have of the like. 2 Chro. 33. 10. 2 Chron. 36. 16.

Quest. What is the second outward thing that is an impediment and hinderance to that obedience that ought to be yeilded to Gods will, commanding duties to be done, that we pray against in this Petition?

Ans. Wilfull and open rebellion against Gods will revealed in his word, when men openly and peremptorily resist Gods will made knowne to them out of his word, and evidently and directly vrged on their consciences, and wittingly and willingly doe the cleane contrary to it.

Quest. What is the third outward thing that is an impediment and hinderance to that obedience that ought to be yeilded to Gods will commanding duties to be done, that we pray against in this Petition?

Ans. This: worldlinesse, when men or women give themselves wholly to seeke the things of this world, the profits, commodities, honours and preferments of it, and by hot and earnest pursuit doe seeke after earthly things, though it bee by good and lawfull meanes: much more by unlawful means, as vsurie, extortion, and such like. That greedy hunting after them will make men settle on their dregs, and will make them looke for no other happinesse but in those things.

Quest. What is the fourth outward thing that is an impediment and hinderance to that obedience that ought to be yeilded to Gods will, commanding duties to be done, that we pray against in this petition?

Ans.

Deut. 9. 24.

Deut. 31. 27.

1 Sam. 15. 23.

Act. 7. 51.

Mat. 6. 24.

Mat. 13. 22.

Rom. 12. 2.

1 Tim. 6. 9. 10.

2 Tim. 4. 10.

Answ. This; backwardnesse and wearinesse in well doing, manifested by word or deede, or by any gesture, as tush-
ing, puffing, and such like.

Malac. 1. 13.
Galat. 6. 9.
2 Thess. 3. 13.

Quest. What is the first outward thing that is an impediment
or hinderance to that obedience that ought to be yeelded to Gods
Will, commanding duties to be done, that wee pray against in this
Petition?

Answ. Inconstancie in doing good duties, when men or
women are no sooner in a good duty, but they are presently
out of it againe; and out of the lightnesse and vanities of their
minds, on euery trifling occasion are soone, and suddenly
carried away from doing of a good duty. Hosea. 6. 4. John. 5.

35. They which cryed *Hozanna* to Christ, Mar. 11. 9. short-
ly after; cried crucifie him, crucifie him. Marke. 15. 13. 14.

Quest. What are the things we pray against in this petition,
that are contrary to submission to Gods Will, in things to be suffe-
red of vs, or by vs?

Answ. Either things inward in heart, or outward things.

Quest. What are the things inward in heart, that are contrary
to submission to Gods Will, in things to be suffered of vs, or by
vs, that we pray against in this petition?

Answ. Motions and stirrings that arise in the heart, a-
gainst the worke of Gods providence, in the time of any pres-
sure, crosse, affliction or triall; as when men or women are
grieved, discontented, and displeased in their mindes for the
worke of God on them, or towards them, in laying his hand
on them, and afflicting them in any kinde whatsoeuer, and
doe inwardly fret and repine against that hand, and worke
of God.

34.
Hest. 3. 1. 6.
1 King. 2. 1. 4.
Psal. 43. 3.
Jonah. 4. 8. 9.
Luk. 15. 28.

Quest. What are the outward things that are contrary to sub-
mission to Gods Will, in things to be suffered of vs, or by vs, that we
pray against in this petition?

Answ. Such things as in the time of affliction or triall, are
expressed either by word or deede.

Quest. What are the things that in time of affliction or triall
all, that are expressed by word or deede, that we pray against in this
Petition?

Ans. Two things especially.

Quest. What is the first of those?

Ans. This; a complaining against Gods providence, touching present hard condition, that men or women hold themselves in, in comparison of others: as when men or women complaine that they are not as others bee, in health, in strength, at libertie, or the like; or they have not that plenty of wealth that others haue; they see others lustie and strong, and in health, or rich, and themselves are weak, feeble, and sicke, or poore; and they breake out into a complaint and say, why am not I as others are, or God might haue made me as they are.

Quest. What is the second thing, in the time of affliction or triall, that is expressed by word, that we pray against in this Petition?

Ans. This: a murmuring and breaking out into bitter tearmes against God; when men or women being vnder the hand of God in any affliction or triall, doe foolishlie charge God, that he deales hardly and cruelly with them.

Quest. What are the things, that in time of affliction or triall, that are expressed by deed, that we pray against in this petition?

Ans. They are these: any impatient gesture or behaviour, or seeking of ease or deliuerance by vnlawfull meanes; as when men or women being vnder the hand of God, in any affliction or triall, doe shew forth any impatient behaviour, or doe seeke to ease or to deliuer themselves by any meanes vnlawfull, as by seeking to witches.

Now to the Petitions that concerne our selues; which are also three. First in generall, this question may be made.

Quest. What doth this order of petitions, in that we are first to use petitions that concerne God simply and meereley, and then such as concerne our selues, teach vs?

Ans. Thus much: that we are then allowed, and not till then, to seeke good things for our selues; when we haue first minded and sought those things that concerne Gods glorie, in the aduancement of his Kingdome, and in the doing of his

Gen. 30. 1.
Eccles. 7. 12.
Iud. ep. v. 16.

Gen. 4. 13.
Exod. 16. 23. &
7. compared
together.
Numb. 21. 5.
Deut. 1. 27.
Iob. 1. 22.
1 Cor. 10. 10.
Iud. ep. v. 16.
1 Sam. 28. 7.
1 Sam. 31. 4.
2 Sam. 17. 23.
A. 16. 27.

his will : because vnto godlinesse onely belongs the promi-
ses of this life, and of the life to come, 1 Tim. 4. 8.

Quest. How are the three Petitions that concerne our selues,
distinguished?

Answ. Thus; the first concernes outward and temporall
good things of this present life; and the two other concerne
spirituall good things appertaining to an heavenly life.

Quest. Why is that Petition that concernes temporall good
things, which are lesse worth, set before those that concerne spi-
rituall good things, which are better worth, and more to be este-
med and desired?

Answ. For two reasons especially.

Quest. What is the first of these?

Answ. This, because though they be not the chiefest good
things, yet they are as helpes to enable vs to spiritual duties; Gen. 28. 20. 21.
& they are meanes to make vs walke on more comfortably Pro. 30. 8. 9.
in an holy course of life.

Quest. What is the second reason why the Petition that con-
cernes temporall good things, which are lesse worth, is set before
those that concerne spirituall good things, which are better worth,
and more to be esteemed and desired?

Answ. This; because they are as steps whereby our
weake faith may better ascend to lay hold on spirituall good
things, and may be also more confirmed touching spirituall
good things: for we are weake in faith, and sometimes men
trust in God for the pardon of their finnes, and yet distrust
God for the prouision of their bodies: and by the exercise of
our faith, in depending on God for lesser matters, as our dai- Num. 11. 21.
ly bread, we may come more firmly to rest on him for the 22. 23.
pardon of our finnes, and other spirituall good things, Mar.
10. 9. to 33. Christ sending forth his Disciples to preach,
speaks not a word to strengthen them in the assurance of the
pardon of their finnes; but he doth many wayes encourage
them against persecution, and want of outward good things,
implying their infirmities therein.

Now to the first of those three Petitions that con-
cerne our selues in particular. Give vs this day our
daily Bread, Math. 6. 11.

Quest.

Quest. What are the generall things contained in this petition,
Giue vs this day our daily bread?

Answ. They are these:

First, the thing we desire and pray for, namely, *Bread.*

Secondly, the circumstances thereto appertaining:

As first the manner, how wee would haue the bread which we aske, that is by free gift, *Giue.* Secondly, the persons for whom we aske it in the word *Us.* Thirdly, the time for how long we desire it, *This day.* Fourthly, the proprietie, whose bread wee craue, (namely) *Ours.* And fifthly, the quantitie and qualitie of the bread we aske, in the word, *Daily.* *Giue vs this day our daily bread.*

Now to the meaning of the words of this Petition.

36

Quest. What are wee to understand by the word (*Bread*) in this Petition?

Gen. 14. 18.
Gen. 3. 19.
Gen. 18. 5.
Exod. 2. 20.
Exod. 18. 12.
Pro. 27. 27.
Pro. 31. 14.
Leuit. 26. 26.
Deut. 8. 3.
Mat. 4. 4.
Isai. 3. 1.
Hag. 1. 6.

Answ. Both that which wee properly call Bread, which is made of the flower of graine, and is fit for mans bodily nourishment, and also all outward good things and meanes whatsoever, that serue for the sustentation, comfort and refreshing of the body, and are meeet and needfull for the preservation of this present life, and outward good estate, and the blessing of God on those things and meanes, that they may effect that good for which we vse them: as meate, drink, apparrell, physicke, sleepe, house, harbour, fruitfull seasons, good Ayre, and the like: and through the blessing of God, nourishment and strength by foode, health by physicke, warmth by apparrell, wealth by honest labour, and such like.

Quest. Why doth Christ in this petition name (*bread*) rather than any other particular outward good thing?

Answ. Because, of those things that pertaine to our being, and continuance of our life, Bread is the chiefe & most needfull thing; and we can better want flesh or fish, or any other thing that pertaine to the body and this present life, then Bread: it is hence compared to a staffe or stay. *Leuit. 26. 26. Isai. 3. 1.*

Quest. What are wee to understand by these words (*giue vs*) in this Petition?

Answ.

Answ.

Answ. That God would of his meere free grace vouchsafe to vs, and to all his children, outward good things meete and needfull for vs: the least of which we are vnable by any seruice or labour of ours to attaine, and much lesse to merit & deserue at his hands, we being lesse then the least of his mercies and truth, as *Iacob* said, *Gen. 32. 10.*

Quest. What is meant by (this day) in this petition?

Answ. By the day, or for the day, as *Luke. 11. 3.* is meant the present day or present time, or present occasion of vsing Bread; That God would giue us outward good things and meanes, meete and needfull for vs: not for a Weeke, a Month, a Yeare, or such like; but for the present day or present time, or present occasion of vsing them: *Mat. 6. 34.* No man is sure to liue till to morrow, his soule may bee taken away this night. *Luke. 12. 20.*

Quest. May we not desire that God would giue vs such outward good things and meanes, as may be meete and needfull for vs for heereafter, and for the time to come?

Answ. Simply & absolutely we may not; but we are to rest on the good prouidence of God, for such things to be giuen vs, as hee in his wisdom shall see fit and good for vs; yet may we purpose, God continuing our health and strength, by our diligent labours in our honest callings, and by prayer, and without distrustfull care, euery day to seeke those things at the hands of God. *1 King. 3. 12.* God was well pleased with it, that *Salomon* asked not riches though hee had abundance of riches: so *Pro. 30. 8.* hee asked not: riches nor store for the time to come, but food conuenient (that is) daily bread. *Philip. 4. 6.* Be nothing carefull, (that is) with distrustfull and carking care.

If wee must aske of God outward good things meete and needfull for vs onely for the present day or present time, or present occasion of vsing them, then it seemes to bee vnlawfull to lay vp money or money worth against olde age, or the time of sicknesse, or for posteritie.

Quest. How is this to be answered?

Answ. Laying vp of money or money worth against old

Pro. 6. 6, 7, 8.

Gen. 41. 47.

48. 49.

Ioh. 6. 12, 13.

Act. 1. 19, 20.

old age, sicknesse, or for posteritie; that money or money worth being gotten by honest labour, or by some good and lawfull meanes; and the duties of equitie, loue, and mercie we owe to the Church, to the Commonwealth, or to the poore not neglected, is lawfull, and a dutie wee are bound to, so as it be with prayer to God for a blessing on the same: and with a resting on Gods prouidence euery particular day, and not on those things so prouided and laid vp.

Objection.

37

Mat. 6. 19. Christ forbids to lay vp Treasure on Earth; therefore it seemes vnlawfull to lay vp Money, or Money worth against old age, the time of sicknesse, or for posteritie.

Quest. How is this to be answered?

Answ. Thus: Christ there speakes not simply, but comparatively; as if he had said, lay not vp worldly treasures, chiefly, immoderately, and only so as ye neglect Heauenly Treasure.

Quest. What are we to understand by this word Our, in this Petition?

Pro. 5. 15.

2 Theff. 3. 12.

Answ. Such bread, and such outward good things, whereto wee haue true right and title, both before God, and also before men.

Quest. How haue we true right and title to outward good things, before God?

Mat. 15. 26.

1 Cor. 3. 22, 23.

Answ. Thus; when we haue a spirituall title to them, in and through Christ, wee being his members and beleeuing in him; for our right in the creatures was lost by Adams fall, and is now through Christ his redemption, restored againe to all that truly beleue in him.

Quest. How haue we true right and title to outward good things before men?

Psal. 128. 2.

Hab. 2. 6.

Answ. Thus: when we haue a ciuill title to them, and by Gods prouidence haue possession of them by some honest meanes allowed of men, as by our honest labour and industry, or by inheritance, or by the gift of friends, or such like, 2 Theff. 3. 12. The Apostle willeth the Thessalonians to eat their owne bread, (not iurats apud idios) that is, which they haue earned with the labours of their hands.

blo

Quest.

Quest. What is meant by (daily) in this Petition?

Ans. The word (*panem*) (*in dñs apud ipsos in dñs dñs dñs dñs*) signifies *Panem nostrum supersubstantialem da nobis hodie*) signifies bread put to our substances day by day, and the meaning is, such outward good things and meanes as serue to preserve our being, life, and health from day to day, and such a measure and proportion of those things and meanes as is meet and conuenient, and may best agree with our nature and charge, and our particular calling and condition of life: this was *Jacobs* prayer, *Gen. 28. 20.*

Pro. 30. 8.
Eccles. 5. 11.
Luk. 12. 5.
1 Tim. 6. 8.

Quest. What is then the summe of this Petition, Give vs this day our daily bread?

Ans. This; that God would of his meere free grace vouchsafe to vs, and to all his children, both that which is properly called bread, and also all other outward good things and meanes that are meet and needfull for the sustentation, comfort and refreshing of the body, and preservation of this present life, with his blessing on the same, and that for the present day, the present time, and present occasion of vsing them, and whereto wee haue true right and title, both before his holy Maiestie, and also before men; and namely such as serue to preserve our being, life, and health from day to day, and such a measure of them as is meet and conuenient, and may best agree with our nature and charge, and particular calling and condition of life. This *Iob* calles appoynted food, *Iob 23. 12.* *Prou. 30. 8.* called Conuenient food. *James 2. 15.* Dayly food. *Vers. 16.* Things needfull for the Body.

Quest. What need rich men, persons who haue great abundance of outward good things, whose barnes and store-houses be full, vse this petition, and aske of God their daily bread?

38

Ans. Though men or women haue plentie and great abundance of outward good things, yet the vse, and comfort, and safetie of those things commeth from the Lord, which except the Lord giue, either they loose their goods by some accident and casualtie; or hauing them, haue no power to vse them, or vsing them, they find no good nor comfort in them, and by them; therefore they haue need still to vse this Petition,

Numb. 11. 33.
2 King. 7. 19.
20.
Iob 20. 22, 23.
Dan. 5. 4. 5.
Hag. 1. 6.
Luk. 12. 15.

Petition, Giue vs this day our daily bread.

Objection.

Some men or women haue their wealth and outward good things by inheritance. *Prou. 19. 14.* They were borne to the things they possesse, they were giuen to them, or they bought them, or did obtaine them by hard labour and paines taking: therefore it seemes they haue not those good things giuen them of the meere free grace of God.

Quest. How is this to bee answered?

1 Chron. 29.

12. 14. 16.

Hoze. 2. 8. 9.

2 Cor. 9. 10.

Deut. 8. 17. 18.

Answ. Thus; though wealth and outward good things bee receiued from Ancestors, as from Fathers, Grandfathers, great Grandfathers, or came by the gift of friends, or bee gotten by purchase, or by hard labour, yet God is the first donour, and in all these things his free gift to bee acknowledged: for God giues power to Ancestors, Fathers, Grandfathers, great Grandfathers, to get and keep lands and goods, and a will to leaue them from hand to hand to their posteritie, or hee puts it into the hands and hearts of friends to bestow them, or hee giues money or others things wherewith they are bought, or he giues wit and strength to labour for them.

Now to the matter of Petition, things prayed for in this Petition, *Giue vs this day our daily Bread.*

Quest. What are the things wee pray for in this Petition, Giue vs this day our daily bread?

Answ. Fiue things especially.

Quest. What is the first of those?

Iob 36. 31.

Psal. 104. 28.

Psal. 145. 15.

Answ. This; that God would vouchsafe to supply our wants, touching the outwards good things of this life, seruing either to satisfie our hunger, or quench our thirst, or to preserue vs from the extremities of heate and colde, winde and weather, or to restore our defects in Nature, vouchsafing things that are requisite and necessary to that purpose.

Quest. What are the things we crane at the hands of the Lord, that are requisite and necessary for the supply of our Wants concerning outward good things of this life?

Answ. Such things as are meanes ordinarily causing and pro-

procuring the supply of our wants in that kind.

Quest. What are the things that are meanes ordinarily causing and procuring the supply of our wants, touching the outward good things of this life?

Answ. Either such as bee common ordinary meanes, and further off; or such as be more speciall and neerer ordinary meanes.

Quest. What are the common meanes and further off, ordinarily causing and procuring the supply of our wants, touching the outward good things of this life, which wee pray for in this Petition?

Answ. These; a right disposition of the heauens and seasonable weather, the former and the later raine, frost, snow, mist, dewe, and whatsoeuer other creature God hath appointed for that purpose, fruitfulnessse of the earth, increase of cattell, and the like.

Quest. What are the more speciall and neerer meanes ordinarily causing and procuring the supply of our wants, touching the outward good things of this life, which wee pray for in this Petition?

Answ. Two especially.

Quest. What is the first of these?

Answ. This; wit and skill to order and dresse grounds, and cattell, and to make vse of the good creatures of corne, wooll, flaxe, fruites, hearbes, and such like, that God would giue to men, and to vs in particular, gifts and skill to that end, that wee may know how and when to plant, to set, to reape, and sowe, and how to make the good creatures of God that we find in the world fit for food clothing, Physick, and for other good vses. Adam had perfect skill to dresse the ground, Gen. 2. 15.

Quest. What is the second more speciall and neerer meanes ordinarily causing and procuring the supply of our wants, touching the outward good things of this life, which we pray for in this Petition?

Answ. This; strength and willingness to imploy that wit and skill which God hath giuen vs, to make vse of his good creatures, and that with diligence and painefulnesse, that

God

Leuit. 26. 19.
Deut. 28. 23.
Hose. 2. 21. 22.
Iob 38. 25.
26. &c.
Psal. 147. 8.
Jerem. 5. 24.
Eccl. 1. 4. 22.
Zach. 8. 12.
Iam. 5. 7. Psal.
144. 13. Isai.
55. 10.

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Gen. 2. 15.
Gen. 4. 2.
Gen. 18. 6. 7.
Gen. 27. 14.
Gen. 47. 36.
Exod. 31.
34. 36.
2 Sam. 13. 8. 9.
Pro. 31. 13. 19.
Act. 18. 3.

Gen. 3. 19.
Pro 31. 13.
to 27.

A^ct. 20. 24.
Ephes. 4. 28.
2 The^ss. 3. 10.
12.
2 Tim. 2. 6.

God would make men, and vs in particular, able and willing to excercise that wit and skill wee haue, in some honest and good employment, and that wee may not eate the bread of Idleneſſe.

Queſt. What is the ſecond thing wee pray for in this Petition, Giue vs this day our daily bread?

Pſal. 3. 5.
Pſal. 16. 5.
Pſal. 119. 91.
Coloſſ. 1. 17.

Anſw. This; that God would maintaine and preſerue that wealth, and thoſe outward good things we haue and enioy, and are caſt on vs by his good prouidence: for hee that giueth thoſe things, is alſo the maintainer and preſeruer of them; and he muſt vphold our Lot, as well as deale vs forth our portion. All things conſiſt and are preſerued in their eſſence and ſtate, and ſuſtained in their ſubſtances, quantities, qualities, motions, and actions: and if hee withdraw his preſeruing power from them, they periſh, and come to nothing.

Queſt. What are the things we craue at the hands of God in this Petition, that ſerue to maintaine and to preſerue that wealth, and thoſe outward good things we haue and enioy, and are caſt on vs by the good prouidence of God?

Anſw. Two things eſpecially.

Queſt. What is the firſt of theſe?

Iob. 1. 10.
Pſal. 55. 22.
Pſal. 127. 1. 2.
Pſal. 91. 10.

Anſw. This; the immediate hand and prouidence of God, to watch ouer thoſe things continually, that God would vouchſafe to watch ouer the outward good things wee haue and enioy, and are caſt on vs by his good prouidence, and would keepe them ſafe vnder his owne good hand and prouidence at all times.

Queſt. What is the ſecond thing we craue at the hands of God in this Petition, that ſerues to maintaine and preſerue that wealth, and thoſe outward good things we haue and enioy, and are caſt on vs by the good hand and prouidence of God?

Anſw. This; whatſoeuer is a meanes ſeruing Gods prouidence, and which God uſeth ordinarily to that purpoſe, that God would vouchſafe to vs the meanes that ſerue his prouidence, & that he uſeth ordinarily for the maintenance & preſeruation of that wealth, and thoſe outward good things we haue and enioy, and are caſt on vs by the good prouidence of God.

Queſt.

Quest. What are the meanes that serue Gods providence, and that he useth ordinarily for the maintenance & preservation of that wealth, and those outward good things wee haue and enioy, and are cast on vs by the good hand and providence of God?

Ans. Either such as are inuisible, and not seene by the eye of the body; or such as are scene, and wee may take notice of.

Quest. What are the meanes serving Gods providence, and that hee useth ordinarily for the maintenance and preservation of that wealth, and those outward good things we haue and enioy, and are cast on vs by the good providence of God, that are inuisible and not scene with the eye of the Body, which wee pray for in this Petition?

Ans. They are the good Angels of God: that God would vouchsafe by his good Angels to guard and keepe safe that wealth, and those outward good things wee haue and enioy, and are cast on vs by his good providence.

2 King. 6. 16.
17.
2 Chron. 32. 7.
Psal. 34. 7.
Psal. 91. 11.

Quest. What are the meanes serving Gods providence, and that hee useth ordinarily for the maintenance and preservation of that wealth, and those outward good things we haue and enioy, and are cast on vs by the good providence of God, that are scene, and we may take notice of, which wee pray for in this Petition?

Ans. Either publique meanes, or private meanes.

Quest. What are the publique meanes serving the providence of God, and that hee useth ordinarily for the maintenance of that wealth, and those outward good things we haue and enioy, and are cast on vs by the good hand and providence of God, that are scene, and we may take notice of, which wee pray for in this Petition?

Ans. Three especially.

Quest. What is the first of those?

Ans. This: good Magistrates, such as are wise and prudent for the common good, that God would vouchsafe to giue vs such Magistrates, as may both make wholesome Lawes, and execute the same iustly and truly as occasion is offered, for the quiet and peaceable government of the common wealth, and may also by lawfull and iust warre defend their subiects and countrey.

2 Chron. 19. 5.
6. 7.
1 Tim. 2. 2.
Iudg. 3. 28. 29.
Iudg. 4. 14.
2 King. 18. 2.

Quest. What is the second publike meanes serving Gods providence, and that he useth ordinarily for the maintaining and preserving of that wealth, and those outward good things wee have and enjoy, and are cast on vs by his good providence, that is seene and we may take notice of, which we pray for in this Petition?

2 Sam. 23. 8.
to the end.
Isai. 3. 2. 3.

Answ. This, valiant, expert, & skilfull captaines and souldiers, such as have both strength & skill to fight as they ought to doe, for the defence of their countrey; That God would vouchsafe to giue vs such captaines and such souldiers, as being strong and valorous, may be ready on a iust and lawfull calling, to fight resolutely and wisely for the defence of our liues and liberties: such a Captaine was *Cornelius*, *Act. 10. 1, 2.* and such a souldier he had, *vers. 7.*

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Quest. What is the third publike meanes serving Gods providence, and that he useth ordinarily for the maintenance & preservation of that wealth, and those outward good things we have and enjoy, and are cast on vs by the good providence of God, that is seene and we may take notice of, which we pray for in this petition?

Iere. 8. 22.
Luk. 10. 34.
Coloff. 4. 14.
Gen. 4. 22.
1 Sam. 13. 19.
Isai. 3. 3.

Answ. Learned and experienced Physicians, and such as are carefull for the health of the body; and generally all such skilfull Artificers as doe labour about the things that are necessarie for the continuance of our outward good and welfare, both in the time of peace, and in the time of warre, that God would vouchsafe to vs such Physicians, and such Artificers.

Quest. What are the meanes serving Gods providence, and that he useth ordinarily for the maintenance and preservation of that wealth, and those outward good things we have and enjoy, and are cast on vs by his good providence, that are seene and we may take notice of, which we pray for in this Petition?

Gen. 31. 26. to

31. Pro. 14. 35.

Pro. 17. 2.

1 Tim. 3. 4. Ti.

1. 6. 1 Sam. 25.

16 Iere. 15. 20.

2 King. 6. 32.

Ioh. 20. 19.

Nehem. 4. 9.

17. 18.

Answ. These; Industrious, painefull, and faithfull seruants, frugal children; walles, barres, doores, and other necessary fences: That God would vouchsafe vs such seruants, such children, and such fences.

Quest. What is the third thing we pray for in this Petition? Give vs this day our daily bread?

Answ. This; that God would giue vs leave to vse that wealth, and those outward good things we have & enjoy, and are

are cast on vs by his good prouidence: for though God doe supply our wants touching outward good things, and doe maintaine and preserue those outward good things we haue and enioy; yet vnlesse he also giue vs leaue, and make vs able to vse them, we are not the better for them.

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Eccles. 5. 18.
Eccles. 6. 2.

Quest. What are the things wee craue at the hands of God in this Petition, that serue to make vs able to vse that wealth, and those outward good things we haue and enioy, and are cast on vs by the good prouidence of God?

Ans. Either things inward, or things outward.

Quest. What are the inward things?

Ans. Two especially.

Quest. What is the first of those?

Ans. This; a settled perswasion of mind and conscience touching the lawfulnessse of the vse of that wealth, and those outward good things we haue & enioy. That God would giue vs to be settled and perswaded in mind and conscience, that we may lawfully vse that wealth, and those outward good things we haue and enioy, & are cast on vs by his good prouidence, we vsing them with prayer and thanksgiuing, and moderately and soberly, and to right ends: for if there be a scruple in conscience, touching the lawfulnessse of them, it makes men or women vnable, as we may see in superstitious persons; Papists dare not eat flesh, or white meates, though they haue abundance at certaine times, as Lent, Ember weekes, Fasting dayes, and such like; yea they hold it a foule sinne, and no lesse fault then to kill a man.

1 Cor. 8. 7. 8.
1 Tim. 4. 3. 4. 5.
Coloss. 3. 21.

Quest. What is the second inward thing?

Ans. This; quietnesse and contentednesse of mind in respect of that portion of wealth and outward good things, it pleaseth God to measure out vnto vs; that God would make vs well contented with that wealth, and those outward good things wee haue and enioy, and are cast vpon vs by the good prouidence of God, for discontentment with our present estate, & lingring after that we haue not, & would haue, makes men or women vnable to vse their present portion with comfort; and discontented persons are poore in the midst of great wealth, and are tormented with a desire of wealth to come.

Eccles. 5. 9. 10.
1 Tim. 6. 10.
Philip. 4. 11. 12.
Heb. 13. 5.

Quest. What are the outward things that serue to make vs able to vse that wealth, and those outward good things we haue and enjoy, and are cast on vs by the good providence of God which wee pray for in this Petition?

Answ. Two especially.

Quest. What is the first of these?

Answ. This; health and soundnes of body; that God would vouchsafe to giue and to continue to vs, as he in his wisdom shall see meet, health and strength, and soundnes of body: for if God send sicknesse, or some extreame weaknesse of body; that makes men or women vnable to vse their wealth and outward good things with comfort, & they find sweet things then bitter to them.

2 Sam. 19. 32.
35. Job. 7. 3. 4.
Pro. 15. 15.

Quest. What is the second outward thing?

Leuit. 26. 6.

Job 1. 18. 19.

Psal. 144. 14.

Zach. 3. 10.

Answ. This; outward peace and freedome from the inuasion and fury of enemies, that God would vouchsafe to giue and to continue to vs, as he in his wisdom shall see meet, outward peace and freedome from the power and rage of enemies: for if men or women bee inuaded by enemies, and bee vnder their power and rage, they can take little or no comfort in the wealth and outward good things they haue and enjoy.

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Quest. What is the fourth thing we pray for in this Petition, Giue vs this day our daily bread?

Answ. This; that God would giue vs a true taste and feeling of that good and that comfort that is offered to vs in the wealth and outward good things we haue and enjoy, and which we are made able to vse. For as God doth supply our wants, touching outward good things, and doth maintaine and preserue our wealth and outward good things we haue and enjoy, and doth make vs able to vse them: so doth he also giue vs a true taste and feeling of the good, and that comfort that is offered to vs in the wealth and outward good things we haue and enjoy.

Ecclef. 2. 24. 25.

26. Ecclef. 5. 17.

Act. 14. 17.

Quest. What are the things we craue at the hands of God in this petition, whereby we may come to haue a true taste & feeling of that good and that comfort that is offered to vs in the wealth and outward good things we haue and enjoy, and which we are made able to vse?

Answ.

Answ. Two things especially.

Quest. What is the first of those?

Answ. This; a right discerning of that good and comfort that is offered, in the wealth and outward good things we haue and enioy, and which we are made able to vse, that God would giue vs rightly to discerne of the good and comfort that is offered to vs in them, as that therein is offered to vs not onely some good, and some contentment to our bodies, but a taste also of Gods bountie and goodnes to vs; and of his care and prouidence ouer vs, in that he hath made them and giuen them to vs for our good; yea, of his speciall goodnes and mercy to vs, we being his children: for heerein wee go beyond the bruit creatures, that feed vpon the creatures, and vse them as they are guided by sense, as sight, taste, feeling, and by appetite, but discerne not the goodnesse and comfort that is offered by them: and by thus discerning of them wee may come to haue a true taste and feeling of that good that is offered to vs in the wealth and outward good things we haue and enioy.

Quest. What is the second thing whereby we may come to haue a true taste & feeling of the good and comfort that is offered to vs in the wealth and outward good things we haue and enioy, & which we are made able to vse, which we pray for in this Petition?

Answ. This; cheerefulnesse and honest delight in the vse of the outward good things of this life; that God would giue vs to vse them with cheerefulnes, and with honest delight, so as our delight in them bee moderate, and doe neither hinder, nor draw vs away from things heauenly and spirituall; and so as our chiefe delight be in Christ, and in the things of a better life, wee thus delighting in the vse of the outward good things of this life, we may come to haue a true taste of that good and that comfort that is offered to vs in the wealth and outward good things we haue and enioy.

Quest. What is the first thing wee pray for in this Petition, Giue vs this day our daily bread?

Answ. This; the blessing of God on the outward good things and meanes we haue and enioy, and doe vse, tending to the preservation of this life; that God would by his

Leuit 26.26.
Pro. 10.22.
Hag. 1.6.

blessing make them effectuell for our good and comfort, and for those good ends for which wee vse them: for the best outward good things and meanes are vnprofitable, and as a deafe Nut, and doe vs no good at all, if God withhold his blessing from them, and suspend the vertue of them, Luke 12. 15. The rich mans plentie could not continue his life. *var. 10. 9. 20.*

Quest. What must this teach vs?

1 Tim. 4. 4. 5.

2 Chron. 16. 12

Psal. 20. 7.

Psal. 146. 3. 4. 5.

Ierc. 17. 5.

Answ. Thus much; that wee are to craue of God a blessing on all the outward good things we haue and enioy, and doe vse, tending to the preservation of this present life; and are also wholly and only to depend on him in the vse of them for a blessing on them.

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Now to the matter of Deprecation.

Quest. What are the things we pray against in this petition, Giue vs this day our daily bread?

Answ. Foure things especially.

Quest. What is the first of those?

Answ. This; what soeuer is an hinderance to the supply of our wants, touching the outward good things of this present life: That God would vouchsafe to avert and turne away whatsoeuer is or may be a meanes to hinder or keepe from vs outward good things needfull for the sustentation, comfort and refreshing of the body, and preservation of this present life. *Psal. 34. 9.* It is Gods promise, that nothing shall be wanting to them that feare the Lord: therefore wee may pray against things that hinder the supply of our wants, touching the outward good things of this present life.

Psal. 34. 9.

1 Tim. 4. 8.

Quest. What are the things that are meanes to hinder or keepe from vs outward good things needfull for the sustentation, comfort and refreshing of the body, and the preservation of this present life, which we pray against in this Petition?

Answ. Either such things as come from Gods hand, as punishments for sinne, or such as come from our owne corruption.

Quest. What are the things that come from Gods hand, as punishments for sinne?

Answ. These; vnseasonable weather, as a wet and cold Summer,

Summer, an hot and drie Winter, no raine, no frost, no snow, and such like; vnfruitfulnesse, and barrennesse of the earth, and of plants and trees; blasting, withering, or falling of fruits before they be ripe, or spoile of corne or fruits, by wormes, caterpillers, grasshoppers, and such like; barrennes of cattrell, beasts, fishes, and foules.

Quest. What are the things that come from our own corruption?

Answ. These; the giuing of our selues to ease, idlenesse, floath, and sluggishnesse; and either spending the time in eating and drinking, sleeping, and walking, and following sensual pleasures, in company keeping, in pastime, in gaming, and such like: or altogether lying idle, wee being able to labour, and neglecting the duties and workes of our honest and lawfull callings.

Quest. What is the second thing we pray against in this petition, Giue vs this day our daily bread?

Answ. This; whatsoever it is that doth annoy the body, or doth any way tend to the hurt of our welfare and outward good estate in this life: that God would avert and turne away whatsoever is or may bee any annoyance to our bodies, or may tend to the hurt of our welfare and outward good estate in this world; as warre, famine, scarcitie of bread, and other food, plague, pestilence, and other mortall and dangerous diseases.

Quest. What is the third thing wee pray against in this petition, Giue vs this day our daily bread?

Answ. This; whatsoever is an hinderance to the comfortable vse of the outward good things of this present life, which we haue and enioy; that God would vouchsafe to avert and turne away from vs whatsoever is, or may bee a meanes to hinder vs in the comfortable vse of the outward good things of this present life, which we haue and enioy. Eccles. 2. 24, 25, 26. The sound and comfortable vse of the creatures is Gods gift to good and godly men and women: and therefore wee may pray against whatsoever doth hinder vs in the comfortable vse of them. So Eccles. 5. 17, 18, 19.

Quest. What be the things we pray against in this petition, that are meanes to hinder vs in the comfortable vse of the outward

good things of this present life wee haue and enioy?

Ans. Two things especially.

Quest. What is the first of those?

Psal. 119. 36.

Pro. 15. 27.

Hab. 2. 9. 10.

1 Tim. 6. 9. 10.

1 King. 21. 4.

Ans. This; couetousnesse, which is an immoderate and an vn-satiabie desire of hauing much wealth and outward good things of this life, and a greedy seeking after those things: for when men or women desire and seeke after outward riches greedily and insatiably, and hauing much would still haue more, they are full of distrustfull and distracted cares and of needlesse feares and doubts, and of worldly sorrowes, and of many distractions which hinder them in the comfortable vse of the outward good things of this present life, which they haue and enioy.

Quest. How may we know a sober and moderate desire of the outward good things of this life, which is lawfull, from an immoderate desire of them which is vnlawfull?

Ans. Thus; a moderate desire of the outward good things of this life, is satisfied and contented with such a measure of them, as the Lord in his wisdom sees to be meet and necessary, both for the sustentation of nature, and the preservation of this present life, and for the maintenance of that lawfull state, condition and dignitie, in which a man or woman is, as a naturall thirst, is satisfied with one draught, as another is not cared for. But an immoderate desire of the outward good things of this life is neuer satisfied; but the more a man or woman hath of those things, the more they desire: and the enioying of one thing desired, is but the beginning of desire of another: as an vn-naturall thirst, which a Drop-sie or an Ague causeth, the more a man drinks, the more hee desires. *Pron.* 30. 8. Feed me with food conuenient, a moderate desire.

Quest. What is the second thing we pray against in this petition, that is a means to hinder vs in the comfortable vse of the outward good things of this life, which we haue and enioy?

Ans. This; Prodigalitie, which is a lashing and lashing out in expences beyond the compasse of abilitie and calling, & a mispending of the outward good things of this life, either in superfluous or lewd expences on our selues

or others, for the backe or belly, or other sensuall delights. For when men or women doe so lash out in their expences, and so mispend their goods, they peruert the right vse of the creatures of God, and bring on themselves sickneses, diseases and many euills and inconueniences; and so hinder themselves in the comfortable vse of the outward good things of this life, which they haue and inioy.

Pro. 15. 10. 11.
Pro. 23. 20. 21
Luk. 15. 13. 14.
15. 16.

Quest. What is the fourth thing we pray against in this petition, Giue vs this day our daily Bread?

Ans. This; whatsoeuer is an vnlawfull meanes of getting the outward good things of this life. That God would neuer suffer vs to vse any indirect or vnlawfull meanes, or courses to get wealth and outward good things of this life: as lying, stealing, defrauding, couensing, cheating, oppressio, vsurie, vnlawfull acts and trades, and such like.

Pro. 4. 17.
Pro. 28. 8.
Pro. 30. 9.
Hab. 2. 6.
Ephes. 4. 28.

Now to the Petitions that concerne Spirituall good things, appertaining to an heavenly life, which are two. *Mat. 6. 13. 13. And forgine vs our debts, as we also forgine our debtors. And lead vs not into tentation, but deliuer vs from euill. And* the first question may be made:

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Quest. Why is there but one short petition for daily Bread, and the outward good things of this life; and two petitions and those larger, concerning spirituall good things, appertaining to an heavenly life?

Ans. Because, though God giue vs leaue to aske for outward good things for this life, which are meanes to make vs walke more comfortably in an holy course of life: yet hee would haue vs principally to seek for things spirituall as the chiefe good things: and hee doth thereby teach vs, that the care of our soules must bee double to the care of our bodies.

Pro. 4. 7.
Mat. 6. 33.
Ioh. 6. 27.

Question. How are the two petitions that concerne spirituall good things appertaining to an Heavenly life distinguished?

Ans. Thus; In the first we pray for grace, for remission of sinne: and in the second, for perseuerance in grace, and strength against temptation.

Quest.

Quest. What is the ground of these two petitions?

Jerem. 31. 33.

34. Iere. 32. 40.

Ezech. 36. 25.

26. 27.

Ans. The promise of God; for the Lord in the covenant hee hath made with his Church and people, hath promised both forgiuenesse of sinne, and also strength against temptation.

Now to the first of those petitions that concerne an heavenly life. *Forgive us our debts, as wee forgive our debtors.*

First for the Order.

Question. Why doth this Petition *Forgive us our debts &c.* follow next after that, *Give us this day our daily Bread*?

Ans. For two reasons.

Quest. What is the first of those?

Psal. 32. 1. 2.

Iob 21. 7. to 22

Psal. 17. 14.

Iam. 5. 5.

Ans. This; because, though we haue daily Bread, and plentie and abundance of outward good things of this life; yet we are miserable if we want the pardon of our sinne, and then the outward good things of this life are but giuen vs as our portion, and to sat vs against the day of slaughter, and to leaue vs without excuse, and to encrease our iudgement and condemnation: and therefore presently after we pray, *Give us this day our daily Bread*: we are taught to pray *Forgive us our debts*.

Quest. What is the second reason?

Mai. 59. 2. 3.

Iere. 5. 23.

Ans. This; because sinne is the cause of want of daily Bread, and if it bee not taken away by Gods mercie, it doth hinder and keepe from vs the outward good things of this life; it causeth dearth and scarcitie, and brings many other euills; and therefore presently after request to God for daily Bread, we adioyne petition for pardon of sinne.

Quest. What are the generall things contained in this petition, *Forgive us our debts, as wee forgive our debtors*?

Ans. They are these: First, the request it selfe which wee make to God, namely for the pardon of our sinnes, *Forgive us our debts*. Secondly, the insinuation of it, by an argument from a comparison of the lesse to the greater; that if we who are in as much corruption, and but a sparke of mercie doe forgive others: Then doe thou Lord who art the fountaine

fountaine of mercy forgive vs, But we forgive others, therefore doe thou forgive vs: for thus it is *Luke. 11. 4. Forgive vs our sinnes; for euen wee forgive every man that is indebted to vs.*

Now to the opening of the words of this petition,

Forgive vs our debts, as we forgive our debtors.

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Quest. What are we to understand by the word Debts, in this Petition?

Ans. Trespasses or sinnes, of what nature, kind or quality soever they be, sinnes Originall and Actuell, both the want of that holinesse and puritie that ought to be in vs, and the staine and corruption of our nature, and every alteration, and the least declining from the Law of God, in thought, word, and deed.

Mar. 11. 25, 26
Luk. 11. 4.
Coloff. 11. 13.

Quest. Why are trespasses or sinnes called Debts?

Ans. By way of similitude and resemblance, because they make vs debtors vnto God.

Mat. 18. 32. to the end.

Quest. How doe our sinnes make us debtors vnto God?

Answer. Not in themselves as aberrations from the Law of God, and breaches of it, for we owe not sinne to God, that is not the thing we are bound to yeeld vnto him; we are bound by the Law of God to yeeld the contrarie (namely) obedience: but in respect of punishment which wee are bound to vndergoe for our sinnes, and satisfaction due to Gods iustice for the offence of our sinnes. For as a debt amongst men binds the debtor, either to make satisfaction, or to suffer the penaltie of the Law, as to goe to prison, and such like: So our sinnes binde vs, either to satisfie Gods iustice, or else to suffer the punishment due to vs for them, which is the curse of God, death and damnation: so are our sinnes debts, and make vs debtors to God.

Deut. 27. 26.
cited Galat. 3.
10. Ezech. 18. 4.
Rom. 6. 23.
Iam. 2. 10.

Quest. What are wee to understand by the word forgive, in this petition?

Ans. The acquitting and setting of vs free from the guiltinesse of sinne, and from the punishment which by reason of sinne, we haue made our selves liable vnto: and the accepting of vs, and vsing of vs, as if we had neuer offended by our sinnes.

Quest.

Quest. How come we to bee acquitted, and set free from the guiltinesse of sinne, and from the punishment, which by reason of sinne, wee haue made our selues liable to?

Isai. 53. 5.
Rom. 4. 25.
1 Pct. 1. 18. 19.

Answ. Only by the death and passion of Christ Iesus; God vouchsafing to accept his death and passion, for full payment and satisfaction to his Iustice for our sinnes, and for the merit of the death of Christ our suretie; freely and fully discharging vs from the guilt and punishment of our sinnes: and esteeming our sinnes as no sinnes, or as if they had neuer bin.

Obiection

If Christ hath satisfied for our sins, if it bee for the merit of his death, that God doth discharge vs from the guilt and punishment of them: then it seemes that God doth not freely forgiue vs our sinnes.

Quest. How is this to be answered?

Rom. 3. 24.
Ephes. 1. 7.

Answ. Thus; in regard of Christ, the forgiuenesse of our sinnes is not free; he hath paid the full rancome for our sins: but in respect of vs, it is euery way free, wee conferring no merit thereto, nor any way purchasing it: it is the meere free grace and mercie of God, that our sinnes are forgiuen.

Quest. Are we to vnderstand, vnder the word forgiue in this petition, only the acquitting and freeing vs from the guiltinesse of sinne, and from the punishment which is due to vs for the same?

1 Cor. 1. 30.
2 Cor. 5. 21.
Philip. 3. 8. 9.

Answ. No; not only that, but our whole iustification in the sight of God; wee are to vnderstand vnder the word forgiue in this petition, not only freedome from the guiltinesse and punishment due to sinne; but also acceptation of vs as iust in the sight of God, and worthy of life eternall by imputation of Christ his righteousness.

Obiection.

Those whom God once iustifieth and forgiueth their sins, he neuer remembers sinne against them. It seemes then needlesse for iustified persons thus to pray, *Forgiue vs our trespasses or sinnes.*

Quest. How is this to be answered?

Answ. This: iustified persons whose sinnes are already forgiuen, doe not in vsing this petition, aske that God would iustifie them; but they aske continuance of Gods grace, that his mercifull pardon may be to them a gift without repentance,

tance, and that he would bee pleased to continue that his fauour to them: and withall they aske, that God would manifest and make knowne to their hearts and consciences, the daily forgiuenesse of their sins, by a new application of pardon for new sinnes daily committed: and would more and more strengthen their assurance of the pardon of their sinnes, and so make them feeble true peace of conscience, and true ioy in assurance of his loue to them in Christ. Thus *David* being iustified, prayed *Psalm 51* *Whoh*. Thus *Paul* intreated the Saints (though they had truly repented at their conuersion) to be reconciled to God. *2 Cor. 5. 20.*

Quest. What is meant by the word (vs) in this petition?

Ans. Both our selues and others also yet liuing on earth, that belong to Gods election: whether already called, or yet vncalled, yea though they be our enemies.

Quest. What are we to understand by these words (Our debtors) in this Petition?

Ans. Not such as are indebted to vs by some ciuill conuenant, or by lawfull bargayning, and doe owe vnto vs money or money worth: but such as haue offered or done vs some iniurie or wrong, bringing detriment or hurt to vs in our bodies or goods, or good names.

Quest. How are such as haue offered or done vs some iniurie or wrong, bringing detriment or hurt to vs in our bodies, goods, or good names, our debtors?

Ans. Both in respect of satisfaction or amends, which in equitie ought to be made, for the iniurie or wrong offered or done: & also in respect of that punishment which the wrong offered or done iustly deserves.

Quest. How then doe we forgive such as haue offered or done vs some iniurie or wrong, and in that respect are our debtors?

Ans. Not by remitting the iniurie or wrong they haue offered or done to vs, as it is proper to a sinne and transgression of the Morall Law of God: for for the remission of it belongs only to the Lord, and none can forgive sinne but God only: *Luke. 5. 21.* but by remitting either the satisfaction and amends which ought to be made for that iniurie or wrong, or the punishment which that wrong offered or done

Leuit. 19. 18.
Pro. 19. 11.
Rom. 12. 19.
Coloss. 3. 13.

to vs, iustly deserues, or both : and by remitting all reuenge for that iniurie or wrong, in not requiting euill for euill, nor returning punishment for it in way of requitall ; either by thought, word or deede ; not carrying in vs any hatred or purpose of reuenge for it.

Quest. Can wee at all times remit the punishment which the wrong offered or done to vs, iustly deserues?

Answ. No : in some case of offence or wrong offered or done to vs we cannot : as when the offence or wrong tends not only to our hurt in particular, but also to the publike hurt : and the qualitie of the offence done is such, as if hee bee suffered to escape vnpunished, the Common wealth is in danger to suffer much detriment, for then were the state of Magistracie vnlawfull, whose Office is to punish offenders.

Deut. 19. 19. 20.
Iosh. 7. 24. 25.
Rom. 13. 4.

Some other particular questions.

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Quest. May we not in some cases of offence, or wrong offered or done to vs, seeke and vse the helpe of the Magistrate for redresse of those offences or wrongs?

Act. 23. 17.
Act. 25. 11.

Answ. Yes, in some cases wee may : as when the iniurie or wrong is dangerous to our liues, or to our estates ; our liues are vniustly sought by some, or our estates are in danger to be ouerthrowne by them : we may then lawfully seeke and vse the helpe of the Magistrate, for our succour and defence : yet so as we then carry not in vs any lust, or the least desire of reuenge, for that were to make the Magistrate an instrument of our malice.

Question. May a man lawfully vse this petition, and yet commence a suite of Law, and bee plaintife against another in a manifest iniurie or wrong offered or done to him, touching his Land or goods, thereby to recover his right, and to obtaine satisfaction?

Answ. Hee may lawfully doe it, so as it bee with due obseruation of such things as ought to bee obserued in the doing of it.

Quest. What are those things?

Answ. These ; that it bee in a matter of waight and speciall importance, not on euery trifling occasion, and that it

2 King. 3. 6.
Deut. 20.
20. 11. 12.

bee after all other meanes tried and vsed: as helpe of friends and neighbours to arbitrate and compound the matter, if it may bee, vsing Lawe in the last place, and as the last remedie: and that it bee without all hatred or desire of reuenge: for a man may bee an aduersarie to another, and not his enimie: and hee may retaine love and bee an other mans aduersarie: but so hee cannot and bee his enimie.

Quest. What is meant by the word (as) in this petition, Forgiue vs our debts, as we forgive our debtors?

Ans. The word (as) in this petition, doth not signifie or note out, either the measure of our forgiveness, or the manner how we forgive other: as if wee did desire that God would forgive vs in the same manner that wee forgive others, or so much as wee forgive others: for our forgiveness is mingled with much corruption, and want of mercie: but it doth only note the very act of forgiveness, and the certaine truth of our forgiving of others: as if we should say, Lord forgive vs, as we doe certainly and truly forgive others.

Luke. 11. 4. It is said, Forgiue vs our finnes, for euen wee forgive many sinners: but is attributed to vs. Therefore it seemes that our forgiving others, is the cause for which God is moued to forgive vs, so say the Papists.

Quest. How is this to be answered?

Ans. Thus; the word (For) doth not in that place im-
phee the cause, but the signe of effect; that our forgiving of
others, it is a signe that God doth freely forgive vs: or an
effect of Gods forgiving vs, assuring vs that God hath for-
giuen vs: we feeling our finnes disposed by grace, & ready to
forgiue other, it is a signe we are such persons to whom Gods
forgiveness belongeth: & we thereby come to know more sure-
ly that God hath forgiven vs. **Luke. 7. 47.** The womans loue
was not a cause of great forgiveness, but a fruite and signe
of Gods forgiveness: as **Psalm. 86. 2.** David being mercy-
full, was not weary of Gods preservation of him, but a signe
that God would preserve him: so our forgiving others
is not cause why God should forgive vs, but a signe that
we

Objection;

1. Cor. 6. 5. 6. 7.
1. Cor. 13. 4. 5.

that wee are such to whom Gods forgiuenesse belongs, as

Mat. 5. 7. Nehem. 5. 19.

Mat. 6. 14. 15.

Quest. Why hath this petition a speciall argument particularly ioyned to it, and no other?

Ans. Because Christ would thereby signifie to vs, the weakenesse of our faith touching the pardon of our sins, and thereby also shew vs, how we may best strengthen our weakenesse by forgiuing of others.

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Quest. What is then the summe of this petition, Forgiue vs our debts, as we forgiue our debtors?

Ans. This; that the Lord would be pleased to accept the death and passion of Christ Iesus, as a full payment and satisfaction for all our finnes, both originall and actual; and for the finnes of all his elect on the earth; and for the merit of his death, would freely and fully acquit vs and set vs free from the guiltinesse of all our finnes, and from the punishment due to vs for them, and would also accept vs as iust in his sight, & as worthy of eternall life, for the merit of Christ his righteousness imputed to vs, and hauing already iustified vs, that hee would continue his grace and fauour to vs; and also make knowne to our hearts and soules the daily forgiuenesse of all our finnes by a new application of pardon of new finnes daily committed; and would more & more strengthen our assurance of the pardoning of our finnes, and so make vs feeble true peace of conscience, and true ioy in the assurance of his loue to vs in Christ. And that this the Lord would doe as certainly and truly, as we forgiue others, who haue offended or done vs wrong, in respect of our bodies, goods or good names.

Now to the matter of petition, things wee pray for in this petition.

Quest. What are the things we pray for in this petition, Forgiue vs our debts, as we forgiue our debtors?

Ans. Sixe things especially.

Quest. What is the first of these?

Ans. This; mercy from God in and through Christ, for the pardon of all our finnes; we finding our selves to stand in neede of Gods mercy, and being fitted for the receiving of it,

Ifai. 43. 25.

Ifai. 44. 22.

Mat. 1. 21.

Mat. 11. 28.

Rom. 5. 9.

Mat. 9. 12.

Psal. 130. 3. 4.

Psal. 143. 2.

it, for a man will neuer aske that which hee needs not, or whereof hee feeleth no want: hee that is sicke and feeles his sicknesse, he only will seeke and aske meanes of health.

Quest. How are we fitted for the receiuing of Gods mercy, for the pardon of our sinnes?

Ans. By three things.

Quest. What is the first of those?

Ans. This; a true sight and knowledge of our sinnes Rom. 3. 20. &c and the curse of the Law due to sinne; wee being brought to a ^{7.7.} sight and knowledge of our sinnes, and conuincd of them by the Morall Law of God. *Galath. 3. 19.* It was added because of the transgressions (that is) for reuealing of sinne and the punishment thereof, and for conuincing of men touching their sinnes.

Quest. What is the second thing by which we are fitted for the receiuing of Gods mercy, for the pardon of our sinnes?

Ans. This; a true sense and feeling of the waight and burthen of our sinnes, and a true apprehension of the intolerable burthen of Gods wrath due to the least of our sinnes, and so a true touch of conscience, or compunction of heart for them. Ezra. 9. 5. 6. 7. Dan. 9. 7. 8. Luk. 15. 21. Act. 2. 37.

Quest. What is the third thing by which we are fitted for the receiuing of Gods mercy, for the pardon of our sinnes?

Ans. This: an humble, hearty, willing, and free confession and acknowledgement of our sinnes to God, and that particularly, of our knowne sinnes without excuse or extenuation, arising from hope of ease and pardon, and withall a full purpose, and resolution of heart to forsake them: out of an hatred and wearinesse of sinne, and a loathing of it because it is sinne. 1 Ioh. 1. 9. Iob 31. 33. Ezra. 9. 6. Luk. 15. 18. 19. Luk. 18. 13.

Quest. May not men make a sound and comfortable confession of their sinnes to God in the time of their sicknesse, or when they lie under the hand of God in some great distresse?

Ans. A confession and acknowledgement of sinne, may be made to God, in truth and with comfort in the time of sicknesse, and other great distresse: but if confession of sinne

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Mat. 5. 7. *Nebem 5. 19.*

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Answ. A confession and acknowledgement of sinne, may be made to God, in truth and with comfort in the time of sicknesse, and other great distresse: but if confession of sinne

be only forced out through sicknesse, or other great distresse : as the confession of a Malefactor is by the wracke, or some other torture ; and if that sicknesse or distresse were not, or were remoued, men would not confesse their know sinnes ; then is that confession comfortlesse, and no better then the confession of Cain, *Gen. 4. 13.* and of Pharaoh, *Exod. 10. 16.* and of Iudas, *Mat. 26. 4.*

Quest. Is a particular confession of knowne sinnes, alwaies necessarie ?

Answ. No, it is not : if a man humble himselfe for his sins with a purpose to confesse them particularly, and be preuented by time, so as he cannot lay them open as he would ; then a generall confession will be accepted of God, as appears in the Thiefe on the Crosse, who being preuented by death, made no particular confession of his sinne, yet on his generall confession hee was accepted. *Luke. 23. 41. 42. 43.*

Quest. What if a man see his sinnes and feele the waight of them, and be truly touched in conscience for them, and desire to confesse them to God, and yet is not able to utter the words of confession ; may he then bee fitted for the receiuing of Gods mercy for the pardon of them, or no ?

Answ. A man seeing and feeling the waight and burden of his sinnes, and being truly touched in conscience for them ; doe heartily, truly, and soundly desire to confesse them to God, and be hindered by the greatnes of griefe, or weaknesse of body, or the like ; yet he is then fitted for the receiuing of Gods mercy for the pardon of them. *Psal. 32. 5.* I thought (saith David) I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. *Luke. 15. 18.* The Prodigall purposed to confesse his sinne ; then *verse. 20.* the Text saith when hee was yet a farre off, his Father saw him, and had compassion on him ; then *verse. 21.* followes his confession. *Mat. 26. 75.* we reade of Peter weeping bitterly, but not a word of any confession ; no doubt hee purposed to confesse his sinne, but it may be his griefe was so great that hee could not utter

ter it in words, but the Lord accepted that his sound purpose expressed not in words but in bitter teares, and vouchsafed mercy to him.

Hosea. 14. 3. It is said, take to you words, and turne to the Lord, and say vnto him, take away all iniquitie and receiue vs graciously; so will we render the Calues of our lippes. It seemes then that words of confession of finnes are simply necessary, that we may be fitted for the receiuing of Gods mercie for the pardon of our finnes. *Objection*

Quest. How is this to be answered?

Ans. Thus: that place is to be vnderstood of publike humiliation for sinne, in which the words of confession of finnes must alwayes be vsed: but in priuate humiliation for sinne by priuate persons, words of confession of finnes, are fit, conuenient, and profitable, yet not alwaies simply necessary: for a man may pray effectually for the pardon of his sinne, and yet vtter neuer a word. *Exodus. 14. 15. 1 Sam. 1. 13.* and the spirit doth pray in Gods Children sometimes with sighs vnutterable. *Rom. 8. 26.*

Que. What is the second thing we pray for in this petition, Forgiue vs our debts, as we forgiue our debtors?

Ans. This: mercie from God, in and through Christ, for the pardon of those finnes wee haue committed, and false into againe, after repentance of frailty and against our purpose, wee being truly humbled for them: for Christ heere bids vs pray for the pardon of finnes indefinitely *Luke. 17. 4.* Christ bids vs forgiue our brethren that sinne against vs seauen times in a day, if they seeke it at our hands: and much more will the Lord, who is infinite in mercie, forgiue vs some sinne committed, againe and againe, on our true repentance. *1 Iohn. 2. 1 2.* Hee speaks to the regenerate, that if they sinne they haue an Aduocate with the Father, Iesus Christ the iust. *Gen. 12. 19.* and then *Gen. 20. 3.*

Quest. Is not a relapse and falling into sinne againe after repentance, a desperate case and hopelesse?

Answer. No: it is a dangerous case, as a relapse into some

some strange disease is dangerous, and may cost a man the losse of his life: but yet a relapse into sinne, is not desperate and hopelesse, because it is pardonable and may be forgiuen. *Iſai. 1. 16. 17.*

God calls Apostataes to repentance with promise, if they bee turned to him. *vers. 18.*

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Quest. What is the third thing we pray for in this petition, Forgiue vs our debts, as we forgiue our debtors?

Answ. This: that God would by his good spirit apply to vs the pardon of our sins daily, and by the same Spirit would more and more witnesse to vs, and assure vs that our sinnes are pardoned, and strengthen our faith to full assurance of it, we being already iustified in his sight. *Rom. 8. 5. 16. Galat. 3. 14.* By faith we receiue the spirit, (that is) more fully and manifestly dwelling in vs, to our sanctification and assurance, touching our redemption, and the pardon of our sinnes. *2 Cor. 1. 22. Ephes. 1. 13.* The spirit is compared to a seale, because he confirms vs in our faith, and assurance of the pardon of our sinnes.

Quest. What reason is there for it, that we being already iustified, and hauing our sinnes forgiuen, are still to seeke and crane forgiuenesse at the hands of God?

Answ. Because it is needfull that God should as well continue his grace and fauour to vs, touching the pardon of our sinnes, as giue it to vs at the first: and that God should actually pardon our sinnes daily committed: hence *Dauid* prayed for actuall forgiuenesse of sinnes: *Psalme 51. 1.* though *Nathan* had told him that his sinne was forgiuen. *2 Sam. 12. 13.*

Quest. What is the fourth thing we pray for in this petition, Forgiue vs our debts, as we forgiue our debtors?

Psal. 103. 2. 13

Malac. 3. 17.

Iſai. 53. 5.

2 Pet. 2. 24.

Answ. This; that God would spare vs, as a Father doth his children, remouing from vs, for the merit of *Christ* his death, all those punishments which our sinnes might iustly bring vpon vs: for, forgiuenesse is no forgiuenesse, if there be not remission both of the guilt of sinne, and of all punishment due for the same.

Quest.

Quest. Doth not God for the merit of Christ his death, pardon the fault and eternall punishment of sinne, and yet retaine a temporarie punishment to be inflicted on them that haue sinned: so say the Papists?

Answ. No, he doth not; remission of sinnes and redemption by the blood of Christ, are equiualent, of equal reach and signification. *Ephes. 1.7. Colos. 1.14.* And redemption by the blood of Christ, is freedome from the curse of the Law, which is both of all plagues heere in this world, and all paines and torments after this life is ended.

Quest. How may it farther appeare, that God pardoning the fault & eternall punishment of sin, he retaines a temporarie punishment to be inflicted on them that haue sinned.

Answ. By two reasons especially.

Quest. What is the first of these?

Answ. This: If God inflict any punishment on him whose sinnes are taken away by the blood of Christ, as *John. 1. 29.* Behold the Lambe of God which taketh away the sinnes of the World: then is he vniust, it is all one as to require payment and satisfaction of a debt forgiven, which were most vniust: but there is no iniustice with God, and therefore he retaines not a temporarie punishment to be inflicted on them that haue sinned.

Question. What is the second reason by which it may appeare, that God pardoning the fault and eternall punishment of sin, he retaines not a temporarie punishment to be inflicted on them that haue sinned?

Answ. This: If it bee true that when God doth not pardon sinne, hee retaines the punishment of it; then it followes necessarily on the contrary, that when hee doth forgie sinne hee retaines not any punishment due to it.

Some whose sinnes are pardoned, haue notwithstanding, *Obiection.* sicknesse, pouertie, contempt, and other temporarie euils laid on them: therefore it seemes though sinne be forgiven, yet all the temporarie punishment is not remoued from them that haue sinned.

Quest. How is this to be answered?

Answ. Thus; sicknesse, pouertie, and the like; to them who haue the pardon of their finnes, are corrections and fatherly chastisements, and are laid on them for many good ends; as to worke in them amendment, and care to avoid sinne, and for the exercise of faith, triall of their patience, and stirring vp the languishing graces of the spirit of God ready to die in them; and so they are tokens of Gods loue, & not punishments of sinne forgiven, nor proceeding from an angrie and displeased God. *Heb. 12. 6.*

Quest. What is the first thing we pray for in this petition, Forgiue vs our debts, as we forgiue our debtors?

Answ. This; mercy from God, in and through Christ for the pardon of the finnes of others that belong to Gods election; that others as well as our selues belonging to Gods election may haue their finnes pardoned.

Quest. May we pray that God would pardon the finnes of open notorious wicked persons or no?

Answ. It being vnkowne to vs how the Lord will deale with men, that yet liue in impenitencie and grosse finnes, and seing they are of our owne flesh, we are to pity them, and in commiseration of them hoping the best in charity, wee may pray, that if they belong to Gods election, the Lord would haue mercie on them, and pardon their finnes. *Exod. 32. 31.*

Moses prayed earnestly and vehemently for the pardon of the peoples sinne, hauing committed a great sinne. *1 Sam. 15. 25.* *Samuel* mourned and prayed for *Saul*. It is supposed that the Lord had mercy on *Saul* at *Steuen's* prayer. *Acts. 7. 60.*

Quest. May not our prayers, wee being true beleeuers, be available for other true beleeuers, who are weake in faith, and tender hearted, and are so oppressed with the waight of their sinns, as they can only sigh and groane out their requests to God for the pardon of them, but cannot utter and expresse their requests?

Answ. Yes, they may, if they be offered vp to God in faith, and with seruencie: for herein lies a principall part of the communion of Saints, that a poore weake member of

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2 Cron. 13.
18. 19.
Psal. 51. 18.
Iam. 5. 15.
1 Ioh. 5. 16.

of the Church, whose prayers are only sighs and groanes, is partaker of all the holy prayers of all the people of God dispersed ouer the face of the whole earth, his fellow members. Rom. 12.5.
Iam. 5.16.
1 Cor. 12.25,26

Quest. What is the sixt thing that we pray for in this petition, Forgiue vs our debts, as we forgiue our debtors?

Ans. This; that God would by his grace dispose our hearts to a ready, willing, free and full forgiuing of others, and would make vs able truly to say, wee forgiue others who haue offered or done vs wrong, bringing detriment or hurt to vs, in our bodies, goods or good name, euen as God for Christ his sake forgiueth vs. Ephes. 4.32.
Coloss. 3.12,13

Quest. Why is it needfull that wee so pray, that God would dispose our hearts to a ready, willing, free, and full forgiuing of others?

Ans. For two reasons especially.

Quest. What is the first of those?
Ans. This; because by nature we are backward & altogether vnwilling to forgiue such as haue offered, or done vs wrong. Wee commonly plead many things against it; as that the matter is so grievous and so foule, wee could forgiue any wrong but this; that wee haue deserued better at their hands that wrong vs; and we neuer meant them harme: or wee haue often forgiven them the like offence before, with warning that they should neuer doe the like; and such like. Tit. 3.9.
Galat. 5.20.
Gen. 27.41.

Quest. What is the second reason?

Ans. This: because our ready, willing, free, and full for giuing of others, will bee an argument both to pleade for mercie with God, and also to assure vs that wee are such persons to whom Gods mercie belongs, for the pardon of our finnes. Mar. 11.25,26
Mat. 5.7.
1 Ioh. 3.14

Now to the matter of Deprecation.

Quest. What are the things we pray against in this petition, Forgiue vs our debts, as we forgiue our debtors?

Ans. Five things especially.

Quest. What is the first of those?

Psal. 51.3.

Psal. 119.59.

Isai. 44.19.

Ierc. 8.6.

Hag. 1.7.

Answ. This; want of knowledge and sight of sinnes, and a want of a due consideration of it; that God would turne away and keepe from vs blindnesse of minde, in respect of our sinnes, and would not suffer vs to liue and continue in knowne sinnes; or at least in sinnes that might be discerned and knowne of vs, without any consideration of them, either putting out of our mindes the thought of our sinnes altogether, slightly thinking of them, and slubbering over the matter carelessly, as that we are all sinners, and the best have their infirmities, and the like.

Quest. What is the second thing we pray against in this petition, Forgiue vs our debts, as we forgiue our debtors?

Rom. 2.5.

Heb. 13.13.

Answ. This; hardnesse of heart, and vnfeelingnesse of sinne, and want of remorse and true touch of conscience for sinne. That God would keepe vs from being hardened in our hearts, and from euery degree of deadnesse and vnfeelingnesse of conscience, in regard of our knowne sinnes, or such as we may easily discern and know, being grosse and foule. This is called a stony heart. *Ezech. 11.19. & 36.26.*

Quest. What be the degrees of deadnesse and vnfeelingnesse of conscience, in regard of knowne sinnes, or sinnes that may be discerned and knowne, that wee pray against in this Petition?

Answ. Two especially.

Quest. What is the first of those?

Gen. 42.21.

Gen. 50.15.

2 Chron. 33.10

11.12.

Mat. 2.3.

Answ. This: slumbering, or benumbednesse of conscience; as when a mans conscience doth not accuse nor trouble him for any sinne, vnlesse it be most foule, fearefull, or capitall: and not alwayes for such a sinne, but only in the time of some grievous sicknesse or distresse.

Quest. What is the second degree of deadnesse and vnfeelingnesse of conscience, in regard of knowne sinnes, or sinnes that may be discerned and knowne, that wee pray against in this Petition?

Exod. 7.13.

Exod. 8.15.

&c. Zach. 7.12

Ephes. 4.19.

1 Tim. 4.2.

Answ. This: searednesse of conscience; as when a mans conscience is vtterly past feeling, and doth not accuse or trouble him for any sinne, no not for great sinnes, and for most

most foule and fearefull finnes. This iudgement besell

Pharaohs *adgil* *oot* *to* *concupit* *a* *reth* *B* *W* *N*

Quest. *What is the fruit of these two dogmas?* *Quest* *on*

Ans. This; the spirit of flumber or securitie in sinne, *Isai. 28. 15.*
which possessing the hearts of men, makes them thinke and *Ierc. 48. 11.*
say in their hearts, they are free from all Gods iudgements, *Zeph. 1. 12.*
and that they are in no danger of hell, death, or damnation. *Mat. 24. 38. 39.*

Quest. *What is the third thing we pray against in this Pe-* *1 Theff. 5. 3.*
rition, Forgiue vs our debts, as we forgive our debtors?

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Ans. This; an opinion of our owne righteousness, and *Deut. 9. 4.*
a conceit of our owne goodnesse: That God would keepe *Ierc. 2. 35.*
vs from that opinion and conceit, that we are sufficiently *Mat. 9. 13.*
righteous, and need no repentance, which is the common *Luk. 15. 7.*
conceit of the naturall man, and of ignorant persons; as *Luk. 18. 9. 10.*
come to a natural & ignorant person, aske him whether he can *Reuel. 3. 17.*
keepe the Commandments of God or no; he will answere,
he can, so well as God will giue him leave, and that hee loues
God with all his heart, and his neighbour as himselfe.

There bee none amongst vs, but they will confesse them- *Obiection.*
selues to be sinners; and therefore none can thinke such a wic-
ked thought, that they haue no need of repentance.

Quest. *How is this to be answered?*

Ans. Thus; these two things may stand together, a man
may in generall termes confesse himselfe to bee a sinner, and
yet thinke that he is righteous: and some may and doe ac-
count great finnes little finnes, and little finnes no finnes:
and some may and doe account vice vertue, as drunkennesse,
good fellowship; pride, comelinesse, handsomnesse, or decen-
cie; couetousnesse, thrift, or good husbandry; and swearing,
a note of a braue mind. And some may and doe account sin-
cere profession of religion too much, strictnesse and hypocri-
sie; as *Isai. 8. 18.* *Isai. 59. 15.* He that refraineth himselfe from
euill (that is) from the common finnes of the time, maketh
himselfe a prey: and where these things are, though the
mouth say, I am a sinner, yet the heart thinks, I am righ-
teous.

Q. *What Followes on an opinion of our owne righteousness,*
that wee are sufficiently righteous, and need no repentance,
which

Psal. 51.3.

Psal. 119.59.

Isai. 44.19.

Iere. 8.6.

Hag. 1.7.

Answ. This; want of knowledge and sight of finnes, and a want of a due consideration of it: that God would turne away and keepe from vs blindnesse of minde, in respect of our finnes, and would not suffer vs to liue and continue in knowne finnes; or at least in finnes that might be discerned and knowne of vs, without any consideration of them, either putting out of our mindes the thought of our finnes altogether, slightly thinking of them, and slubbering ouer the matter carelessly, as that we are all sinners, and the best haue their infirmities, and the like.

Quest. What is the second thing we pray against in this petition, Forgiue vs our debts, as we forgiue our debtors?

Rom. 2.5.

Heb. 13.13.

Answ. This; hardnesse of heart, and vnfeelingnesse of sinne, and want of remorse and true touch of conscience for sinne. That God would keepe vs from being hardened in our hearts, and from euery degree of deadnesse and vnfeelingnesse of conscience, in regard of our knowne finnes, or such as we may easily discern and know, being grosse and foule. This is called a stony heart. *Ezech. 11.19. & 36.26.*

Quest. What be the degrees of deadnesse and vnfeelingnesse of conscience, in regard of knowne finnes, or finnes that may be discerned and knowne, that wee pray against in this Petition?

Answ. Two especially.

Quest. What is the first of those?

Gen. 42.21.

Gen. 50.15.

2 Chron. 33.10

11.12.

Mat. 2.3.

Answ. This: slumbering, or benumbednesse of conscience; as when a mans conscience doth not accuse nor trouble him for any sinne, vnlesse it be most foule, fearefull, or capitall: and not alwayes for such a sinne, but only in the time of some grievous sicknesse or distresse.

Quest. What is the second degree of deadnesse and vnfeelingnesse of conscience, in regard of knowne finnes, or finnes that may be discerned and knowne, that wee pray against in this Petition?

Exod. 7.13.

Exod. 8.15.

&c. Zach. 7.12

Ephes. 4.19.

1 Tim. 4.2.

Answ. This: searednesse of conscience; as when a mans conscience is vtterly past feeling, and doth not accuse or trouble him for any sinne, no not for great finnes, and for most

most foule and fearefull finnes. This iudgement besell

Pharaoh *Quest.* *What is the first thing we pray against in this Pe-*

Ans. This; the spirit of flumber or security in sinne, which possessing the hearts of men, makes them thinke and say in their hearts, they are free from all Gods iudgements, and that they are in no danger of hell, death, or damnation.

Isai. 28. 15.
Ierc. 48. 11.
Zeph. 1. 12.
Mat. 24. 38. 39.
1 Thess. 5. 3.

Quest. *What is the third thing we pray against in this Pe-*
tion, Forgiue vs our debts, as we forgie our debtors?

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Ans. This; an opinion of our owne righteousness, and a conceit of our owne goodnesse: That God would keepe vs from that opinion and conceit, that we are sufficiently righteous, and need no repentance, which is the common conceit of the naturall man, and of ignorant persons; as come to a natural & ignorant person, aske him whether he can keepe the Commandments of God or no; he will answere, he can, so well as God will giue him leave, and that hee loues God with all his heart, and his neighbour as himselfe.

Deut. 9. 4.
Ierc. 2. 35.
Mat. 9. 13.
Luk. 15. 7.
Luk. 18. 9. 10.
Reuel. 3. 17.

There bee none amongst vs, but they will confesse themselves to be sinners; and therefore none can thinke such a wicked thought, that they haue no need of repentance.

Obiection.

Quest. *How is this to be answered?*

Ans. Thus these two things may stand together, a man may in generall termes confesse himselfe to bee a sinner, and yet thinke that he is righteous: and some may and doe account great finnes little finnes, and little finnes no finnes: and some may and doe account vice vertue, as drunkennesse, good fellowship, pride, comelinesse, handsonnesse, or decencie, couetousnesse, thrift, or good husbandry; and swearing, a note of a braue mind. And some may and doe account sincere profession of religion too much, strictnesse and hypocrisie; as *Isai. 8. 18. Isai 59. 15.* He that refraineth himselfe from euill (that is) from the common finnes of the time, maketh himselfe a prey: and where these things are, though the mouth say, I am a sinner, yet the heart thinkes, I am righteous.

Q. *What Followes on an opinion of our owne righteousness,*
that wee are sufficiently righteous, and need no repentance,
which

Which wee pray against in this Petition? *Ans.* *Ans.* *Ans.*

Ans. Eyther a contempt, or too light esteeme, and no regard at all of Christ, and of his righteousness, and his merits; *Matth. 9. 11.* The whole need not the Physician: (that is) they that iudge themselves whole, and thinke they are righteous, will not regard Christ the Physician of the soule: *Rom. 10. 3.* to establish and set vp their owne righteousness, and to contemne Gods righteousness.

Quest. What is the fourth thing wee pray against in this Petition, Forgiue vs our debts, as we forgiue our debtors?

Leuit. 19. 18.
Pro. 14. 29.
Pro. 16. 32.
Pro. 19. 11.
Rom. 12. 19.

Ans. This; malice and pride of heart, whereby men are naturally and strongly bent to reuenge, and will beare no iniurie or wrong offered or done to them. That God would keepe vs from malicious proud hearts; hearts strongly bent, and carried to malice and reuenge. *Colossians 3. 8.* Wrath (that is) the sinfull motion of the heart against another, desiring reuenge for some iniurie done.

Quest. What is the fruit of malice and pride of heart, whereby men are naturally and strongly bent to reuenge, and will beare no iniury done, which we pray against in this Petition?

Gen. 34. 25. 26.
31. 2 Sam. 3. 9.
2 Sam. 14. 30.
Hest. 3. 5. 6.
Coloss. 3. 13.

Ans. This; violent and reuengefull speeches and behaviour, and a returning of euill for euill in way of requitall, and a pleading for it: as men vse to say touching those that haue offered or done them wrong; May we not serue them as they haue serued vs, and deale with them as they haue dealt with vs? Haue we not reason for it? Haue we not iust cause so to doe?

Quest. What is the fifth thing we pray against in this Petition, Forgiue vs our debts, as we forgiue our debtors?

Rom. 1. 30.

Ans. This; implacablenesse, mindes and hearts that are averse and contrary to any reconciliation, being once offended. That God would keepe vs from being of such minds and hearts, as being once offended, will neuer bee reconciled againe. Such was the heart of Saul, that would by no meanes bee appeased towards David, *1 Samuel 24. 18. 19.* though hee confessed himselfe to bee faultie, and *Chap. 26. 21.*

Now

Now to the first Petition, the third of those that concerne our selues, and the second of those that concerne spiritual good things, *Math. 6.13. Luke 11.4. Lead vs not into temptation; but deliuer vs from euill.*

Quest. *What is the reason of this order, after wee haue craued pardon of our sinnes, wee are thus to pray, Lead vs not into temptation, but deliuer vs from euill?*

Ans. There be two special reasons of this order.

Quest. *What is the first of those?*

Ans. This; because the forgiveness of sinnes and grievous temptations are in this life inseparable companions; and none in this world are more beaten and buffeted with temptations, then Gods children and true penitent sinners. Wicked persons are never troubled with temptations, but live in peace, because they are already vnder the power of Satan.

Quest. *What is the second reason of this order, that after wee haue craued pardon of our sinnes, wee are thus to pray, Lead vs not into temptation, but deliuer vs from euill?*

Ans. This; because as we must be carefull to craue mercie from God for the pardon of our sinnes past; so are wee also to be carefull to prevent sinnes to come; and to that end we are to craue ayd and strength from God against sinne to come, that wee may not offend our good and gracious God and Father hereafter, as we haue done before.

Quest. *What necessitie is there of using this Petition, Lead vs not into temptation, but deliuer vs from euill?*

Ans. It is of necessary vse in three respects especially.

Quest. *What is the first of those?*

Ans. This in respect of our owne corruption, and readinesse to yeeld to temptations to euill; and our weaknesse to withstand them; wee through our corruption being prone to euill, and altogether vnable of our selues, and by any strength of our owne, to withstand the least temptation to euill.

Quest. *What is the second respect in which this Petition*

Lead

Pfal. 142. 4.
Pro 20. 17.
Ephes. 4. 22.
Heb. 3. 13. &
11. 25.

Lead vs not into temptation, but deliuer vs from euill, is of necessary use?

Ans. This; in respect of the subtil and deceiuing nature of sinne; sinne blinding the iudgement, and there being many allurements to draw vs to the practise of sinne, as pleasure, profit, and the like.

Quest. What is the third respect in which this Petition, Lead vs not into temptation, but deliuer vs from euill, is of necessary use?

Mat. 4. 3.
Ioh. 8. 44.
2 Cor. 11. 14.
Ephes. 6. 12.
1 Pet. 5. 8.
Reuel. 12. 3.

Ans. This; In respect of Satan our enemy, who is both strong, subtil, malicious, and cruell, and is also ever busie in assaulcing vs, and seeking to draw vs to the practise of euill and sinne, euery where casting the bayts of sinne before vs in our meate, drinke, apparell, and such like, to cause vs to abuse it; and in all our actions, in euery thing we goe about, and in euery place where we come, obseruing where wee are weakest, and there setting upon vs, and neuer wanting occasions to prouoke vs to sinne.

Quest. What are the generall things contained in this Petition, Lead vs not into temptation, but deliuer vs from euill?

Ans. They are two; first, the request it selfe which wee make to God, Lead vs not into temptation.

Secondly; the explanation of it, in the words following, but deliuer vs from euill: as if we should say, Lord, lead vs not into temptation, but so deliuer vs from it, that we bee not overcome of the euill of it.

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Now to the opening of the words of this Petition,

Lead vs not into temptation, but deliuer vs from euill.

Quest. What is meant by temptation?

Ans. Temptation in a generall sense, signifieth a proouing, or a taking triall of a thing or person: It is Metaphoricall; as by pearcing thorow a thing is tryed what is within, whether it be sound or no. And temptation is either good or euill.

Quest. What is a good temptation?

Ans. This, when God taketh triall of man, and proueth him either for the manifestation of the grace he hath bestowed on him, both to himselfe and to others; or for the discouering

ring of his weakenesse, making him see how vnable he is to stand without Gods continuall assisting grace. Thus God tried Abraham. *Gen. 22.1.2.* And the Israelites, *Deut. 13.3.* And thus afflictions are called tentations. *Iam. 1.2.*

Quest. What is an euill temptation?

Ans. It is either when a man tempteth God, or when the Deuill tempteth man.

Quest. What is mans tempting of God?

Ans. This; when man leauing his ordinarie way of way-*Iob. 23.10.* ting on God in the vse of ordinarie and lawful meanes, takes *Luk. 18.22.* on him to proue by vnlawfull meanes, whether God bee so powerfull, iust, and mercifull, as the Scriptures doe affirme him to be.

Quest. What is the Deuills tempting of man?

Ans. This; when the Deuill moueth, allureth, and pro-*Exod. 17.2.* uoketh man to sinne, and laboureth to bring him into sinne, *Deut. 6.16.* and so withdrawes him from God, to his temporall and eter- *Psal. 78.18.19.* nall destruction: and this is meant by temptation in this petition, *Lead us not into temptation.* And hence is the Deuill cald the Tempter: *Mat. 4.3.* and continuing in anger wee are said to giue place to the Deuill. *Ephe. 4.26.27.*

Quest. How doth the Deuill moue, allure, and prouoke man to sinne, and labour to bring him into sinne?

Ans. Ordinarily and vsually, two waies.

Quest. What is the first of those?

Ans. This; by outward effects, the Deuill making *Iob. 31.1. Mar. 4.3.8. Iosh. 7.21.* externall obiects, such as the outward senses doe perceine, as outward prosperitie, aduersitie, beauty, strength, riches, euill *Pro. 23.31.* example, and such like occasions, of stirring vp the corrup- *1 Ioh. 2.16.* tion of the nature of man, whereby man is prone to euill and sinne.

Quest. What is the second way by which the Deuill doth ordinarily, and vsually moue, allure and prouoke, a man to sinne, and labour to bring a man into sinne?

Ans. This; by inward suggestion, the Deuill suggest- *1 Chron. 21.1.* ing and offering euill to the minde of man, and thereby solici- *Ioh. 13.2.* ting, and stirring vp his corruption to yeeld to the doing *Act. 5.3.* of euill.

Quest.

Quest. Doth not Satan sometimes tempt to sinne alone, without the stirring of the corruption of our nature?

Answ. Yes, he doth, and that so grossely, that the very flesh is ashamed of it, as by temptations that are against the light of nature, euen nature corrupted; as for a man to kill his owne louing and beloued father or mother, where there is no hope of gaine, or matter of displeasure to prouoke to it; and by thoughts of Blasphemie against God the Father, Sonne, and Holy Ghost, against the Word of God, and his holy Ordinances, and such like: these are meerely from Satan himselfe, and not from the corruption of nature.

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Quest. How may we know that some temptations are meerely from Satan, and not from our owne corruption?

Answ. Thus; if temptations being against the light of Nature, doe come furiously, and like the flashings of lightning suddenly, either without any dependance on former cogitations, or without any occasion of any outward object at all: so as we cannot imagine how they should come; and withall they haunt vs, and will not be put away; but the more wee striue against them, the more they come on vs, and withall are contriued subtilly and artificially; then are they from Satan meerely, and not from mans corruption.

Quest. What is it to bee led into temptation?

Answ. To be led or carried into temptation as the word signifieth, is to bee overcome of temptation to euill, and sinne; a man is led or carried into temptation, when temptation possesseth him, and preuailes ouer him, and holds him, after it hath assaulted him.

Quest. How doth God lead into temptation to euill, which we pray that he would not doe, Lord lead vs not into temptation?

Answ. God leads into temptation to euill and sinne two wayes,

Quest. What is the first of those?

2 Sam 24.1.
compared.

1 King. 22. 22.

2 Cor. 12.7.

Answ. This; by letting Satan loose to tempt a man, he giuing him power in some measure, that he may tempt him and preuaile ouer him to the committing of euill and sinne.

Quest. What is the second way by which God leades into temptation to euill and sinne?

Answ.

Answ. This, by desertion, by withdrawing his grace, both 2 Chro. 32. 3. 1. the light of knowledge, & the gouernment of his spirit from Psal. 8. 12. a man, and by leauing him to himselfe, either for a time, as he Rom. 1. 24. 26. doth sometimes his owne children, or vtterly as he doth some wicked persons whom hee iustly giues ouer to their owne iusts, and the power of Satan.

Quest. Doth God so let Satan loose to tempt a man, and leaue a man to himselfe in temptation to euill, as he onely looketh on and suffers Satan to tempt him, without hauing any hand or worke at all himselfe in the temptation?

Answ. No, he doth not, Gods permitting of Satan to tempt a man to sinne, is not a bare permission, God onely looking 2 Sam. 24. 1. on, and only suffering Satan to tempt him: but it is a power Isai. 19. 14. & 63. 17. full working permission. Rom. 1. 26. 28.

Quest. If Gods permitting of Satan to tempt a man to sinne bee not a bare permission, but a powerfull working permission, and God hath an hand and worke in it: How then is not God the author of sinne?

Answ. Temptation to sinne is not simply and absolutely euill, but in some respects it is good: as it is an action it is good, and of God, in him we liue, moue, and haue our being, Act. 17. 28. And as it is limited, ordered, & guided to a good end, it is also good, and of God, as it is plaine in the sinne of Iosephs brethren, Genes. 45. 5. 6. and so God hath an hand in temptation to sinne, so farre foorth as it is good: but as it is euill hee workes it not, but willingly permits it, and is not the author of it.

Iam. 1. 13. God tempteth no man: therefore no temptation to sinne is the action of God. *Objection.*

Quest. How is this to bee answered?

Answ. Thus; the meaning of that place is, that God doth not stirre vp or moue any mans heart to sinne, or infuse euill and sinne into his heart.

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1 Kin. 12. 15. It is said that King Rehoboam following the counsell of the yong men, hearkened not to the people, and in not hearkning to them he sinned, and it is said it was the ordinance of the Lord, or the Lord was the cause; therefore it seems that God is sometimes the author & cause of some mens sins. *Objection.*

Quest.

Quest. How is this to bee answered?

Answ. Thus; *Rehoboams* not hearkening to the people there spoken of, is to be considered not only as his euill act coming from him, left to himselfe and to the counsell of his young Councillors, but also as a punishment of the Kingdom of *Israel*; and as a meanes to bring to passe the prophetic of *Ahijah*, as it is said in the text, in which respect it was good, and was caused of God.

Quest. What are we to understand by (euill) in this petition Leade vs not into temptation, but deliuer vs from euill.

Answ. Euill here signifieth in generall, euery thing whatsoever it is, that may or doth harme and hurt vs; not only in regard of our owne sence and feeling; but in truth, as that which doth harmfully, either hinder our vnion with God, and seuer vs from him; or diminish our comfortable fellowship and communion with him; wherein stands our true blessednesse.

Quest. What are the euill things that may doe harme, or hurt vs, either by hindering our vnion with God, or by diminishing our comfortable fellowship and communion with him?

Answ. These; either *Satan*, who is the maine and principall euill: or other our spirituall enemies; as sinne, the World, the Fleshe, and whatsoever else *Satan* vseth, as his agent and instrument in temptation against vs: hence is *Satan* called euill, or the euill one. *Mat. 13. 19.* and that euill one is called the Deuill. *vers. 39.*

Quest. Why is the Deuill called the euill one?

Answ. Because he is in himselfe exceeding euill, and his finnes are in the highest degree sinfull, and he practiseth sins of all sorts and degrees; for all the finnes that be in the world, are from him, either originally or by furtherance; and he also commits euill and wickednesse continually without ceasing: hence compared to an hunger-bitten Lyon, who goeth about seeking whom hee may deuoure, *1 Pet. 5. 8.* the most wicked man that is or euer was, will sometimes doe good: as *Pharaoh* *Exod. 10. 16.* and *Saul*, *1 Sam. 15. 30.* *Herod*, *Mar. 6. 20.* But the Deuill doth nothing but practise wicked-

Ioh. 17. 15.
Rom. 12. 9.
Galat. 1. 4.
1 Pet. 2. 11.

ὁ δὲ διάβολος ὁ καλεῖται
ὁ πῶς ὁ καλεῖται
ὁ πῶς ὁ καλεῖται
ὁ πῶς ὁ καλεῖται
ὁ πῶς ὁ καλεῖται

wickednesse continually, and neuer ceaseth: therefore hee is iustly called the euill one.

Quest. What is meant by the word (deliuer) in this Petition?

Answ. By deliuering is here meant a powerfull rescuing and freeing of vs, wee being neither able nor willing of our selues to helpe our selues from the power of Satan, and of all other our spirituall enemies, and from the danger of temptation to euill and sinne, by the power of grace, and by the Spirit of God. Rom. 7. 24.
Coloss. 1. 13.

Quest. What are we to vnderstand by the word (vs) in this Petition, Lead vs not into temptation, but deliuer vs from euill?

Answ. Both our selues and others also of Gods children, who either are, or may be tempted to euill and sin, the best of Gods children being in danger to bee tempted to foule and grieuous sins, as Abraham was, Gen. 20. 2. David, 2 Sam. 11. 3. 3. yea Christ himselte, Mat. 4. 1, to 11. verse.

Quest. What is then the summe of this petition, Lead vs not into temptation, but deliuer vs from euill?

Answ. This; that God would not either let Satan loose to tempt vs, or any of his chosen children, and giue him libertie in any measure, that hee may tempt vs to euill and sinne, or withdraw his grace from vs, and leaue vs to our selues; that so Satan may either as hee doth ordinarily, by outward objects, or inward suggestion, stirring vp our corruption, whereby wee are prone to euill and sinne, as sometimes hee doth by himselte, without stirring vp our corruption, moue, allure, and prouoke vs to sin, and labour to bring vs into sinne; but that he would be pleased powerfully to rescue and to free vs from the power of Satan, and of all other our spirituall enemies, and from the danger of temptation to euill and sinne by the power of his grace, and of his owne good and holy Spirit. Luk. 22. 40.
Eccles. 7. 28.
Rom. 16. 20.
2 Cor. 12. 9.

Now to the matter of Petition, things wee pray for in this Petition.

Quest. What are the things we pray for in this Petition, Lead vs not into temptation, but deliuer vs from euill?

Answ. Seuen things especially.

Quest. What is the first of those?

Answ.

Answ. This; strength of grace aforehand to withstand temptation to euill and sinne, that shall at any time be laid against vs, and such helping graces as are needfull to that purpose.

Quest. What are the helping graces that are needfull for vs aforehand, to withstand temptation to euill and sinne that shall at any time be laid against vs, that we pray for in this Petition?

Answ. Two especially.

Quest. What is the first of those?

2 Cor. 2. 11.

2 Cor. 11. 3.

Ephes. 6. 11.

Answ. This; spirituall wisdom to see and discerne the subtilties of Satan, and his cunning deuices, whereby hee doth commonly allure men to sin, and seeke to bring them into the practise of sinne: That God would make vs wise to spie out and to know and discerne those subtilties and sleights, and craftie deuices that Satan useth to insnare men in sinne, and to bring them into the practise of it.

Quest. What are the subtilties and sleights, and cunning deuices of Satan, whereby he doth commonly allure men to sinne, and seeks to bring men into the practise of sinne, that wee doe entreat God in this Petition to make vs wise to spie out and to know, and discerne?

Answ. They are many, and it is not in mans power to find them all out, but the principall and chiefe of them are sixe.

Of which in order.

Quest. What is the first of those?

Answ. This; his hiding the danger and vglinesse of euill and sin, as the misery he knowes sinne will bring on men, and his presenting of it vnto them vnder the face and appearance of some good, as safetie, credit, pleasure, or gaine, they shall get by it. Thus hee dealt with *Eue*, *Gene.* 3. 4, 5. with *Saul*, *1 Sam.* 15. 9.

Quest. What is the second subtiltie, sleight, and cunning deuice of Satan, whereby hee doth commonly allure men to sinne, and seeks to bring men into the practise of sinne, that wee intreat God in this Petition, to make vs wise to spie out, and to know, and discerne?

Answ. This; his presenting of euill and sinne vnder such considerations as may seeme to lessen it, and to make it seeme

not:

not so dangerous; as that it is once, or for a short time they shall holde that course, and they may breake it off when they will; that the best men haue fallen, and haue notwithstanding repented, and been saued, and so may they; that it shall be kept secret; that God is mercifull, and will not presently punish, and the like. Pro. 7. 18. 19. 20
2 Sam. 11. 4.
Psal 50. 21.
Eccles. 8. 11.

Quest. What is the third subtiltie, sleight, and cunning deuice of Satan?

Ans. This; his fitting and framing his temptations according to the naturall dispositions of men, or according to the sexe, or according to the different conditions and callings, and estates of men or women in the world, or according to their age or gifts of body or minde; as Cain, malicious to murder, Genes. 4. 8. Judas couetous to sell his Master, Math. 26. 14. 15. In want, to distrust and vse vnlawfull meanes, Math. 23. 2. 3. In discontent, to impatiencie; and if we be of high spirits, then to lay violent hands on our selues, as 2 Sam. 17. 23. If rich or in high place, to pride, disdain, oppression, Epicurisme, and such like, Prov. 30. 9. The Tradesman to deceit; the Seruing-man to idlenesse and gaming; the Preacher to man-pleasing, or selfe-pleasing, and the like, Gal 1. 10.

Quest. What is the fourth subtiltie, sleight, and cunning deuice of Satan?

Ans. This; his taking occasion from the good things and graces that bee in men, to draw them to sinne, and his labouring to wound men with their owne weapons: as finding faith in men, and a resting on Gods prouidence, hee perswades them to presumption, and to doe that which carries a shew of a strong faith. Thus hee laboured with Christ, Math. 4. 6. Finding some zealous, and frequently affected, hee labours to preuent their zeale and feruencie, Rom. 10. 2, 3. Philip. 3. 6. Such as are sober and moderate, to become remisse and carelesse, dead and heartlesse, Reuel. 3. 15. Some carefull and forward in Prayer, hearing the Word, and other holy duties, hee makes them negligent in their particular places and callings; and so in many other particulars.

Quest. What is the first subtiltie, sleight, and cunning deuice of Satan; whereby hee doth commonly allure men to sinne, and seeke to bring them into the practise of sinne, that wee intreat God in this Petition to make vs wise, to spye out, to know, and to discern?

2 Cor. 11. 13.
14. 15.
Ezra 4. 2.
Nehem. 6. 2. 4.
Acts 13. 50.
Act. 16. 16. 17.

Answ. This; his transforming himselfe into an Angell of light, of taking on him the person of a Magistrate, or Minister, and vsing the fittest instruments to effect his purpose; as the counsell or example of the wisest, learnedst, or wealthiest, men of chiefe reputation, clothing vice in the habit of vertue; as couetousnesse, good husbandry, and such like.

Quest. What is the first subtiltie, sleight, and cunning deuice of Satan?

Answ. This; his tempting to some sinne, hee cares not much whether men yeeld or no, hoping to get a greater conquest of them by not yeelding; as thus, when by not yeelding men grow proud, vaine-glorious, secure, confident, and the like: this cunning hee vsed in tempting of Christ, *Math. 4. 3.* The words of the temptation seeme to import, that he sought onely the working of a miracle; yet the Deuill rather intended that hee would not worke it, so as he might haue brought him to doubt of his being the Sonne of God.

Quest. What is the second helping grace that is needfull for vs afore hand, to withstand temptation to euill and sinne, that shall at any time bee layd against vs, that we pray for in this Petition?

Pro. 4. 23.
Mat. 26. 45.
1 Thess. 5. 6.
2 Tim. 4. 5.
1 Pet. 5. 8

Answ. This; Spirituall watchfulnesse to prevent the subtilties, sleights, and cunning of Satan, whereby hee doth commonly allure men to sinne, and seeke to draw them to the practise of sinne, that God would make vs wary and circumspect, and watchfull ouer our owne hearts, and wayes, that wee bee not circumuenced by the subtilties, sleights, and cunning of Satan, whereby hee doth commonly allure men to sinne, and seeke to draw them to the practise of sinne?

Quest. Wherein stands that spirituall watchfulnesse to prevent

prevent the subtilties, sleights, and cunning of Satan?

Ans. In two things especially.

Quest. What is the first of those?

Ans. This: in watching our speciall and strongest corruptions, and in being iealous ouer our selues in regard of the finnes to which wee are most prone, and most naturally inclined, as our sweet finnes, *for 20. 13. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 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991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.* our profitable finnes, and the like.

Quest. What is the second thing?

Ans. This: in keeping continuall watch against all occasions of euill, and chiefly against such things as either haue been occasions of euill to vs, or such as wee haue found our selues in danger to fall by, as company, and things and delights indifferent lawfull in themselves, yet dangerous in regard of our being carried to an immoderate vse of them.

Quest. What is the second thing we pray for in this Petition, Lead vs not into temptation, but deliver vs from euill?

Ans. This: strength of grace to stand without falling into sinne in the time of temptation; that God would in the time of temptation, when we are tempted by Satan to any sinne, stand by vs with his grace, and would then adde grace to grace, euen new grace to former, and keepe vs from falling into sinne to which we are tempted, and would then make vs find his grace sufficient for vs to uphold vs, *2 Cor. 12. 9.*

Quest. Is not a child of God able to stand without falling into sinne in the time of temptation by the strength of grace that is in him, vlesse God adde grace to grace, euen new grace to former?

Ans. No, he is not; the best of Gods children haue need in the time of temptation to sinne, that God should stand by them with his grace, and should adde grace to grace, euen new grace to the former.

Quest. How doth God stand by vs with his grace, and adde grace to grace, euen new grace to former, and so keepe vs from falling into sinne in the time of temptation?

Ans. Thus; by vouchsafing his holy Spirit to worke in

Psal. 51. 12. vs effectually to the strengthening of vs against that temptation.

Quest. How doth the holy Spirit of God worke in vs effectually, to the strengthening of vs against temptation when wee are tempted by Satan to any sinne?

Ans. Thre wayes especially.

Quest. What is the first of these?

Gen. 20. 11.

Pro. 14. 27.

Gen. 39. 9.

Nehem. 6. 11.

1 Pet. 5. 9.

Ans. This; By stirring vp the gifts and graces of God that be in our soules, and by bringing into exercise, and making vs able to exercise and to vse them, and by the vse and exercise of them, to resist Satan tempting vs to sinne: as our faith, our feare of God, our loue to God, our care to please God: for these and the like graces may bee in vs, and not in exercise; but being in exercise they doe enable vs to repell, and to beate back Satans temptations to euill and sinne.

Quest. What is the second way?

Gen. 39. 9.

Psal. 50. 4. 5.

Heb. 11. 25.

Ans. This; by putting good motions into our hearts, and good and holy meditations into our mindes, touching the greatnesse of sinne we are tempted to, and the vglinesse of it, and the danger of it, and the fruites that will follow on the committing of it: as that it is against the infinite maiestie of God, that it will deface in vs the Image of God, and make vs like the Deuill: that the pleasure and seeming good of it, is but short and momentary; that it will bring with it horror of conscience, & perplexitie of minde, an intollerable burthen, & make vs liable to the curse of God, all plagues and iudgements in this world, and eternall woe and miserie in the world to come.

Quest. What is the third way?

Psal. 119. 11.

Mat. 4. 4. 7. 10.

Ephes. 6. 17.

Ans. This: by bringing to our remembrance the Word of God, which we haue hid in our hearts, and by making vs able to haue such places and sentences of Scripture ready against temptation, that are direct against it. Thus Joseph preuailed against the temptation of his Masters wife, by remembering the seauenth Commandement. **Genes. 39. 9.**

Quest. What is the third thing we pray for in this Petition.

Lead

Lead vs not into temptation, but deliuer vs from euill?

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Answ. This; strength of grace to stand without falling into sinne in the continuance of temptation: that in the time of temptation continued, when we are tempted by Satan againe and againe, oftentimes to the same sinne, God would vphold vs by his grace, and would then make vs able to stand fast, and to hold out without yeelding: for Satan will not cease to assault vs againe and againe with the same temptation to the same sinne, hoping in time to winne our consent, and to giue vs the foyle.

Gen. 39. 10.
Iudg. 16. 6.
2 Cor. 12. 7. 8.

Quest. How doth God make vs able to stand fast, and to hold out without yeelding in the time of temptation continued, when wee are tempted by Sathan againe and againe to the same sinne?

Answ. Two wayes especially.

Quest. What is the first of these?

Answ. This; by making vs perseuer and continue in imploying and well vsing the good gifts and graces of his spirit that be in vs; as our faith, our feare of God, our loue of God, our care to please God, and the like: for the more grace is vsed and exercised, the more it is increased and strengthened. Lot was kept from vncleannesse in Sodome, the Lord there making him continue his feare of God, and his care to annoyd that sinne in the midst of Sodome; but when he was in the mountaine, and began to slacke his feare of God, and his care to please God, then he fell to drunkennesse and incest, Gen. 19. 30. to the end.

Psal. 119. 117.
Mat. 23. 20.

Quest. What is the second way.

Answ. This; by stirring vs vp, and making vs able to vse speciall & extraordinary prayer, and to powre out our hearts before God after an extraordinary manner, and aboue our vsuall custome, by such prayer as is expressed by deepe sighes and groanes, lowd crying, often repeating the same petition, and by vnsuall motions of the parts of the body with sighes, and especially when we are tempted by Satan againe and againe.

Psal. 38. 9.
Rom. 8. 26.
Psal. 34. 3.
Mat. 26. 39. 42.
43. 44.
2 Cor. 12. 8.
Luk. 18. 13.

Quest. What is the fourth thing we pray for in this Petition, Lead vs not into temptation, but deliuer vs from euill?

K k 4

Answ.

Psal. 51. 12.

Ans. This; if God see it good so to humble vs, as by lea-
ping vs to our selues for a time, to let vs take a fall, and to be
foyled by temptation to euill and sinne: that then hee would
not let vs faile finally, but that hee would graciously raise vs
vp againe by sauing repentance.

Quest. Cannot a childe of God, hauing beene foyled by
temptation to euill and sinne, and fallen into sinne, recover and
raise vp himselfe againe by sauing repentance, by the power of
grace that is in him?

Zach. 12. 19.

Luk. 22. 61, 62.

Ans. No, he cannot; the best of Gods children hauing
been foyled by temptation to euill, and fallen into sinne, can-
not recover and raise vp himselfe by sauing repentance, vn-
lesse God giue it to them.

Obiection.

A childe of God cannot finally faile, and fall from
grace.

Quest. What need hee then being fallen into sinne, pray that
God would raise him vp againe by sauing repentance?

Ezech. 3. 37.

Ioe. 2. 32.

Ans. Though God will certainly raise vp his child be-
ing fallen into sinne by sauing repentance, and will certainly
giue it vnto him in his due time, yet hee will haue his child
humbled for his sinne, and will haue him in obedience to
him to craue repentance at his hands: the certaintie of the
thing in Gods purpose takes not away our obedience to
God.

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Quest. What is the first thing wee pray for in this Petition,
Lead vs not into temptation, but deliuer vs from euill?

Zach. 3. 1, 2.

Rom. 16. 20.

Iud. ver. 6.

Reuel. 20. 2, 3.

1 Ioh. 3. 3.

Ans. This; a restraint of the malice and power of Sa-
tan against vs, and a restraint of the power of our spirituall
enemies, the world and our own corruption: That God would
tye vp Satan, and by his almighty power restraine and re-
presse his malice and power, and not suffer him to exercise his
malice and power against vs, and would also restraine and
represse the power of other our spirituall enemies, as of the
world, of our owne corruption, and the like.

Obiection.

Reuel. 20. 7, 8. Satan is now loosed, and hath libertie to
doe what he can against vs; and therefore it seemes to bee in
vaine now to pray that God would restraine and represse his
malice and power against vs.

Quest.

Quest. How is this to be answered?

Ans. Thus; the meaning of that place is, that Satan is now loosed, not simply, but comparatively in regard of former restraint: as when a Dog that hath been tyed vp very short and close, hath his chaine let out farther, or lengthened, hee may be said to be loosed, and so Satan is said to be loosed.

Quest. What is Satans power against vs, that wee intreat God in this petition, to restraine and repress?

Ans. It is a power, if God doe not keepe vs, to carry vs to any euill, & to bring vs to as feareful sins as euer any were brought vnto, and to destroy vs vtterly in a moment, both soules and bodies. Hence Satan is called the strong man armed, the god of this world, a great red Dragon, a roaring Lyon, principalities and powers.

Luk. 11. 21.

2 Cor. 4. 4.

Reuel. 12. 3.

1 Pet. 5. 8.

Ephes. 6. 12.

Quest. Hath Satan power to enforce vs to sinne, and to carry vs to euill and sinne violently, if God doe not keepe and preserve vs?

Ans. No, he hath not; Satan cannot simply and directly force vs to any sinne, hee hath no power to constrain our wills, and to make vs sinne except we be willing, for that is against that nature which God hath given to the wil of man, to be enforced; and the Deuill is the father of sinne, but our owne concupiscence is the mother, and what can the father do without that mother.

Iam. 1. 14. 15.

Mat. 4. 6.

Quest. How then doth the Deuill carry vs to euill and sinne, if God doe not keepe vs and preserve vs?

Ans. By a perswading flight, partly by deluding the minde and iudgement by fayre allurements, as by promise of ease, safety, profit, pleasure and the like: and partly by feares, and terrours, by some meanes or other, he perswades the will to yeeld to him; if he could force our wills, he would then neuer faile of his purpose, God permitting him to tempte. Thus Eaa, Thus Achan, Thus Shadrach, Meshach and Abednego, and Daniell to cease praying.

Gen. 3. 6.

Iosh. 7. 21. 22.

Dan. 3. 12. 13.

Dan. 6. 10. 11.

Quest. If a place be by Gods permission haunted by the Deuill, and abused by some euill spirit, and hee hath there power to doe hurt, may a man frequent or abide in such a place or no?

Ans. A man may not voluntarily thrust into such a place,

place, it is as absurd for any needlessly to adventure into such a place, as to goe to a Lyons denne, or to come within the chaine of a madde Dog, or an hunger-bitten Beare. The Deuill is as a Lyon. 1 Pet. 5. 8. and a Dragon. Rev. 12. 13.

Quest. If by Gods providence we bee called to liue in such a place, what are we then to doe?

Jud. cp. 7. 9.

Answ. We must then, not stand to reason with the Deuill, but betake our selues to God by humble and hearty prayer, and complaining of Satans vexation and make God our shelter and defence, both for soule and body.

Now touching our other Spirituall enemies, the world and our owne corruption.

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Quest. What is the power of the world, that we intreat God in this petition to restraine and repress?

Num. 24. 11.

Pro. 7. 16.

Mat. 4. 9.

2 Tim. 4. 10.

Answ. It is a power to allure and to draw vs to euill and sinne by pleasures, profits, honours and preferments of it: the world holding out and presenting these things as baytes to entangle our hearts, and to insnare our affections with a minde towards them, and with a loue and liking of them aboue measure; thereby to bring vs to the practise of euill and sinne.

Quest. How doth God restraine and repress that power which the world hath to allure, and to draw vs to euill and sinne, by the pleasures, profits, honours and preferments of it?

Answ. Two wayes especially.

Quest. What is the first of these?

Psal. 131. 1. 2.

1 Cor. 7. 31.

Galat. 6. 14.

1 Tim. 6. 9.

Answ. This; by weaning and withdrawing our hearts from the world, and from the things of it, and making vs vse this world and the things of it, as though wee vsed them not: and so to vse them as that we set not our hearts on any earthly thing, either to loue it or feare it; and making vs as dead men to the world, as weaned children: and as hee that will bee rich, so hee that will haue pleasures, profits, honours and preferments in the world, shall fall into diners temptations.

Quest. What is the second way?

Answ. This; by putting into our minds holy thoughts, and holy meditations, concerning the pleasures, profits and pre-

pre-

preferments of this world, as that they yeeld not that good they seeme to promise: they promise peace and felicitie, and yeeld nothing but vanity and vexation of spirit, and they are vaine and insufficient to gine vs true content; that they are fickle and fugitiue, vanishing and transitorie; and that in the sinfull inioying and vsing of them, wee loose better things; as peace of conscience, & it may be our owne soules, and wee sell Heauen for a messe of Pottage, as Esau did his birthright.

Quest. What is the power of our owne corruption, that we intreat God in this petition, to restraine and repress?

Answ. It is a power to send forth into the soule, and to fill it with euill thoughts, sinfull motions and lusts, and to send forth sinne and euill workes, in and by all the powers of the soule, and in and by all the parts and members of the body.

Quest. How doth God restraine and repress that power which our owne corruption hath to send forth into the soule, and to fill it with euill thoughts and sinfull motions, and to send forth sin and euill workes, in and by all the powers of the soule, and in and by all the parts and members of the body?

Answ. Either by limiting it and keeping it in, by the naturall temper and constitution of the body, or by feare of shame and punishment, or by desire of honour and reward, and the like: or by mortifying of it, and by the power of his grace, abating and weakning the strength of it, and by little and little killing and abolishing it: and his worke of mortification, we especially pray for in this petition.

Quest. What is the sixth thing wee pray for in this Petition, Leade vs not into temptation, but deliuer vs from euill?

Answ. This; an increase of grace and spirituall strength, whereby we may be enabled to euery good worke, and such helpes as may further vs in well doing; that God would increase and perfect the good worke of grace in vs, enabling vs thereby to euery good worke, and would afford vs such helpes as may further vs in well doing. Establish me with thy free spirit, because it sets vs euery day more and more at liberty, out of the reach of sin and Satan.

Quest.

Quest. What are the helpes that may further vs in weldaing, that we pray for in this petition?

Answ. Four especially.

Quest. What is the first of these?

Answ. This; holy instructions, and good and holy aduice and counsell: That God would vouchsafe to vs holy instructions, in and by the publike ministrie of his Word, and by our private reading of it, and good and wholsome and holy aduice & counsell, from such as are endued with heauenly wisdom, and are able holily and wholsomly to aduise & counsell vs touching the good waies of God.

Quest. What is the second helpe?

Answ. This; holy exhortations and encouragements, that God would bee pleased to afford vs such as are able and willing to exhort vs, and to stirre vs vp, and to encourage vs to euery good duty.

Quest. What is the third helpe?

Answ. This; good examples and good companions: that God would vouchsafe to set before vs, the examples of good and holy men and women, and would afford vs such to liue and conuerse withall, and to be our associates and companions, as are holy and truly religious.

Quest. What is the fourth helpe that may further vs in weldaing, that we pray for in this Petition?

Answ. This: Gods blessing on the holy instructions, good aduice and counsell, and on the holy exhortations and encouragements; and on the good examples and good companions that the Lord doth afford to vs: That God would be pleased to blesse all these things to vs for our good, for without his blessing they can doe vs no good.

Quest. What is the seventh thing we pray for in this Petition, Lead vs not into temptation, but deliuer vs from euill?

Answ. This; that what strength of grace, either aforehand or in the time of temptation, and in the temptation continued, or what raising vp being foyled by temptation, and falne into some sinne; or what restraint of Satans malice and power, or of the power of the world, or of the corruption of nature; or what increase of grace and spirituall strength,

and

Psal. 119. 33. 34.

Isai. 8. 19. 20.

Iere. 8. 9.

Coloss. 1. 9. 10.

Pro. 15. 22.

Pro. 19. 20.

Pro. 27. 9.

Dan. 4. 24.

1 Cor. 7. 25.

2 Cor. 8. 10.

2 Chro. 20. 20.

& 32. 7. 8.

Act. 18. 27.

Rom. 1. 11. 12.

Coloss. 4. 11.

Psal. 119. 63.

115.

Pro. 13. 20.

1 Cor. 15. 33.

Philip. 3. 17.

Pro. 10. 22.

1 Cor. 3. 6. 7.

and helpes that may further vs in welldoing, wee craue at the hands of God for our selues, that the Lord would vouchsafe the same to all others his elect, yet liuing on the face of the earth; that they may be kept from falling into sin, and may liue holily as well as our selues. Lukē 22.32.
Iohn 17.15.

Now to the matter of Deprecation, things wee pray against in this petition, *Lead vs not into temptation, but deliuer vs from euill.*

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Quest. What are the things we pray against in this petition, Lead vs not into temptation, but deliuer vs from euill?

Answ. Foure things especially.

Quest. What is the first of those?

Answ. This; Satans temptations, actions, and inticements to euill and sin: That God would not suffer Satan to assaile vs by any temptation to sin, but would of his mercy keepe vs from knowing temptations to sin. Mat. 26.41. 2 Cor. 12.8. The Apostle prayed not only to bee vpheld in temptation, but that the buffetings of Satan might depart from him.

Quest. Are we to pray against Satans temptations and inticements to sinne, and that God would keepe vs from knowing temptations to sin absolutely, or no?

Answ. No, we may not; but from knowing of them only so farre as may stand with Gods will and pleasure, and so far as may stand with his glory and our good: as Christ prayed that the Cup might passe from him. Mat. 26.39. and God hath promised that hee will giue the issue with the temptation, that we may be able to beare it. 1 Cor. 10.13.

Satans temptations, motions, and inticements to euill and sinne, are in Gods purpose to our good, we being Gods children: and they are also directed by God to our good, and through them God worketh much good vnto vs, & effecteth grace vpon sin, as Rom 8.28. *All things worke together for the best, to them that loue God.* Therefore it seemes we may not pray against Satans temptations at all.

Quest. How is this to be answered?

Answ. Thus; Satans temptations to euill and sinne, are to

to be considered, not only as they are in Gods purpose, and in the effect that he produceth by them, who is able to bring good out of euill: but they are also to be considered, as Satan intendeth hurt in them, and by them produceth sinne: & so we may and ought to pray against them, according to the Deuills intent & worke; and to intreat God to turne the Deuills effect produced by them, to our good, as God himselfe intendeth and worketh: so that we may say as *Dauid* doth, *It is good for me that I haue beene afflicted.* *Psal.* 119. 71. So of Satans temptations: it is good for me that I haue beene tempted.

Quest. What is the second thing we pray against in this Petition, Lead vs not into temptation, but deliuer vs from euill?

Ans. This: such things as being either simply euill, or in themselves indifferent, may be meanes or occasions of sinne to vs that God would auert and turne away, and keepe from vs, such things as being either simply euill, or in themselves indifferent, may bee meanes and occasions to vs, through our corruption, to draw vs to sinne. *Dauid* held it a mercie of God, that he was kept from that sin, to which he was occasioned by *Nabals* churlish answer. *Gen.* 25. 32. 33. *Pro.* 30. 8. 9. *Agar* prayed that God would keepe from him extreame pouertie and abundance, which might be occasions of sinne to him, as of denying God, of stealing, and taking that which was not his.

Obiection

Some of Gods seruants haue beene exceeding poore, as *Lazarus* and *Paul*, and some haue beene very rich; as *Abraham*, *Dauid*, and *Ioseph* of *Aremathea*, and yet haue walked holily and vprightly: it seemes therefore not lawfull to pray against either extreame pouertie, or abundance of wealth: but rather we are to pray for *Pauls* gift, to know how to want, and how to abound. *Phil.* 4. 12.

Quest. How is this to be answered.

Ans. Thus: extreame pouertie or abundance of wealth are not simply and absolutely to be prayed against: but only for the danger of sinning, which they often bring men vnto: riches in themselves moue not men, nor bring them to forget or blaspheme God; but when vanitie is not removed from

from the possessors of them, such effects do alwaies follow, & rich persons wanting grace, commonly glue themselves to trust in riches, to ease and to brauery, to sursetting, and to a thousand vices. *Dent. 32. 15.* And so extreame pouertie many times driues men through their owne corruptions to impatiency, to take Gods name in vaine, to vnlawfull shifts and such like

If such things as may be occasions of sinne to vs, are to be prayed against; then good things as prayer, giuing of almes, and such like, which are sometimes occasions of pride, and of vaine-glory, are to be prayed against. *Obiection.*

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Quest. How is this to be answered?

Answ. Thus; occasions of euill are either giuen to our corruption, as from things either simply euill or indifferent; or not giuen, but only taken by our corruption, as they are from good things and good duties which wee are commanded to performe: and these are not to bee prayed against, because of the occasion of euill meere taken from them.

Quest. What is the third thing we pray against in this Petition, Lead vs not into temptation, but deliuer vs from euill?

Answer. This; spirituall desertion, Gods forsaking of vs, by withdrawing his grace, and the assistance of his holy spirit from vs, and by leauing vs for a time, and giuing vs over to the power of the Deuill, and of our owne lusts, that God would not withdraw his grace and assistance of his holy spirit from vs, and leaue vs to our selues, and giue vs over to the power of Satan, and of our owne lusts, and so let vs fall into sinne, which euer followeth on Gods forsaking of vs, and is commonly a punishment or correction for some former sinne. Thus it was with *Hezekiah. 2 Chro. 32. 31. Psa. 119. 8.*

Quest. What are the finnes for which God doth commonly withdraw his grace from men, and leaue them to themselves, and giue them over in this speciall manner to themselves?

Answ. Five especially.

Quest. What is the first of those?

Answ. This: a refusing, or a slight and formall receiuing of the truth, when men receive not the truth of the Word of

Iohn 3. 19.
2 Theff. 2. 10.
11.
2 Tim. 4. 34.

of God, and especially of the Gospell, with a liking of it, and with a true love to it: it is iust with God to deprive them of it, and withdraw his grace from them, and leaue them to themselves.

Quest. What is the second sin for which God doth commonly withdraw his grace from men and leaue them to themselves, and giue them ouer in speciall manner?

Rom. 1. 21. 22.
23. 24.
1 Cor. 8. 1.

Ans. Abusing and not making a right vse of that knowledge that men haue: when men doe abuse their knowledge to a lifting vp of themselves aboue others, or to maintaine some errour or sinne: it is iust with God to withdraw his grace from them, and to leaue them to themselves.

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Psal. 81. 8. 9. 10.
11. 12.
Ier. 44. 25. 26.
Ezech. 14. 4. 5.
2 Theff. 2. 12.

Ans. This; a willingnesse to be ignorant of the truth, and a wilfulnesse in the practise of euill and sinne: when men are willingly ignerant, and will not receiue knowledge, though meanes of knowledge be offered to them and vsed, or are wilfull and obstinate in the practise of euil and sinne: it is iust with God to withdraw his grace from them, and leaue them to themselves.

Question. What is the fourth sinne for which God doth commonly withdraw his grace from men, and leaue them to themselves and giue them ouer in speciall manner?

Ans. This; idlenesse, when men liue either without a lawfull calling, or negligently in their honest and lawfull calling: it is iust with God to withdraw his grace from them, and to leaue them to themselves. Thus it was with *Dauid. 3 Sam. 11. 1. 2.* and for this, God gaue *Sodome* ouer to vncleannesse. *Ezech. 16. 49.*

Question. What is the fift sinne for which God doth commonly withdraw his grace from men, and leaue them to themselves, and giue them ouer in speciall manner?

Math. 26 8. 9.
Iohn 12. 4. 5.
Math. 26. 14.
15. 16.

Ans. This: an allowance of some secret and close sinne: when men allow themselves in some secret and close sinne, not knowne to the world, it is iust with God to giue them ouer

ouer to some open grosse sinne, as Judas allowing himselfe in the sinne of couetousnesse, God gaue him ouer to Treason to betray his Master.

Quest. What is the fourth thing we pray against in this petition, Lead vs not into temptation, but deliuer vs from euill?

Answ. This: Saranicall practises, such practices wherein Satan hath a speciall hand and worke, and wherein wee ioyne with Satan if we vse them: as Magicke, Sorcerie, Charmes, ^{2 Tim. 4. 18.} Witch-craft, and the like: that God would keepe vs from all such Deuillish practises: for it is grosse hypocrisie to pray to be deliuered from euill, and especially from the euill one, Satan, and yet to giue our selues to the practice of those things wherein Satan hath a speciall hand and worke.

Now to the conclusion for confirmation of prayer, deliuered by Christ himselfe in these words,
For thine is the Kingdome, Power, and Glory, for euer. Amen.

These words are not found in the Euangelist Luke, but in *Mat. 6. 13.* they are expressed, and it is sufficient that one Euangelist hath recorded them.

Quest. What are the generall things contained in these words, For thine is the Kingdome, the Power and the Glory, for euer, Amen?

Answ. These: first, a reason why we aske all those things that are contained vnder these fixe Petitions a foregoing at Gods hands, because his is Kingdome, Power, and Glory for euer; in these words, *For thine is the Kingdome, the Power, and the Glory, for euer.*

Secondly, a shutting vp of our requests in the word *Amen.*

Now to the opening of these words, of the reason,
For thine is the Kingdome, Power and Glory, for euer.

Quest. What are we here to understand by the word, Kingdome? *Gen. 14. 19.*

Answ. Absolute soueraignty, and right ouer all things, in *Gen. 17. 1.* which respect God is the absolute Lord, & owner of all things *1 Cro. 29. 11.* that are: and hath also soueraigne and absolute authoritie

Iohn 3.19.
2 Theff. 2.10.
11.
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Ezech. 14.45.
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Quest. What is the fourth thing we pray against in this petition, Lead vs not into temptation, but deliuer vs from euill?

Answ. This: Satanicall practises, such practices wherein Satan hath a speciall hand and worke, and wherein wee ioyne with Satan if we vse them: as Magicke, Sorcerie, Charmes, ^{2 Tim. 4. 18.} Witch-craft, and the like: that God would keepe vs from all such Deuillish practises: for it is grosse hypocrisie to pray to be deliuered from euill, and especially from the euill one, Satan, and yet to giue our selues to the practice of those things wherein Satan hath a speciall hand and worke.

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ouer

ouer all things, ruling and governing them, and bringing them into absolute subiection as it pleaseth him.

Question. What are wee here to understand by the Word Prayer?

Psal. 115.3.
Mat. 3.3.

Ans. Omnipotence, Almightyesse, whereby God is able to doe whatsoeuer hee will, and whatsoeuer is a worke of power, and is able to doe more then either he doth or will doe.

Question. What are wee here to understand by the Word Glory?

Psal. 29.2.
Psal. 96.7.
Luk. 2.14.

Ans. Fulnesse of Maiestie, brightnesse, excellencie and worthinesse, to which all honour, praise, glory, and high estimation is most due, and most properly belonging, and to be giuen.

Que. What is here meant by the word (Thine,) thine is Kingdome, thine is Power, thine is Glory?

Iud. ver. 8.
Psal. 62.11.
Dan. 2.37.

Ans. Thus much; that Kingdome, Power and Glory, doe belong to God particularly and alone, and to none other originally and absolutely though these Attributes bee communicated to some creatures; as to Angels, and to Princes, and Magistrates, as Gods Vicegerents on Earth; yet God alone hath them originally of himselfe, and absolutely without dependance.

Quest. What is here meant by the word for euer, or for ages.

1 Tim. I. 17.
Reuel. 1. 4.

Ans. For euer, or for ages, here signifies, not as sometimes in the Scripture it doth, a certaine and distinct time, but eternitie: and by these words for euer, or for ages; is meant that Kingdome, Power and Glory, doe belong to God eternally without beginning or end. Isa. 41. 4.

Obiection.

Satan hath a Kingdome contrary to Gods Kingdome, and hence he is called the God of this world: 2 Corin. 4. 4. and the Prince that ruleth in the Ayre. Ephes. 2. 2. and in his practise he continually rebells against Gods will reuealed: and therefore Gods Kingdome is not absolute.

Quest. How is this to be answered?

Ans. Thus: though Satan and his Angels, and all other

ther his instruments doe oppose against Gods Kingdome, and against his will revealed in his Word; yet God over-^{Iob 1.12.}
rules them and restraines them at his pleasure, and most ^{Iob 2.6.}
wisely disposeth of all their oppositions and workes, to his
owne glory and the good of his people, and their owne
ruine.

Satan hath power to sinne which is not from God, there-^{Obiect on.}
fore God alone hath not all power.

Quest. How is this to be answered?

Answ. Thus; to sinne is no power but rather a want of
power, and sinne is from impotencie and weakenesse, and
not from power; & all the strength & power that Satan hath
in mouing, stirring, or working, is of God and from God.

*Quest. What are the things offered from those words, Thine
is Kingdome, power and glory for euer, being rightly under-
stood as they haue been opened?*

Answ. Either some speciall things, or things more ge-
nerall.

*Quest. What are the speciall things offered from those words,
Thine is the Kingdome, power and glory for euer, being un-
derstood, as before they haue been opened?*

Answ. They are two things: First, arguments seruing to
strengthen and to support our faith in prayer: and secondly,
a forme of praising God, to whom we pray.

Of these in order.

*Quest. What are the arguments seruing to strengthen and to
support our faith in prayer, contained in these words, Thine is
Kingdome, Power and Glory, for euer?*

Answ. They are foure. 1. from the Kingdome of God. 2.
from the power of God. 3. from the glory of God. 4. from
the eternitie of his Kingdome, Power, and glory.

*Quest. How doth Gods Kingdome, his absolute soueraignie
and right over all things, serue to strengthen and to support our
faith in prayer?*

Answ. Thus: the due consideration of it makes vs in our
prayers, to rest and relie on God our Soueraigne Lord and
King, as most willing to dispose of all things for our good:

as we promise to our selues peace, protection, welfare, and the benefits of subiects from earthly Kings being good, whose subiects we are: so we duly considering that God is the absolute Lord and King in Heauen and Earth, wee thereupon perswade our selues that he will procure all good to vs, who liue vnder his gouernment and are his subiects. And so is Gods Kingdome his absolute soueraigntie and right ouer all things, a notable proppe to our faith in prayer. *Psalme. 5. 2. Psalme. 29. 10. The Lord remaineth a King for euer; then he subioynes: verse. 11. The Lord shall giue strength vnto his People, the Lord shall blesse his People with peace. Psalme. 84. 3. O Lord God of Hosts, my King and my God, the Verse. 8. O Lord God of Hosts, heare my Prayer?*

Quest. How doth Gods power, his omnipotencie, his almightinesse serue to strengthen and to support our faith in Prayer?

*Ans. Thus; the due consideration of it, makes vs in our Prayers to rest and to relie on God, as most able to doe vs good, as most able both to giue vs all good things we craue at his hands in the name of Christ, according to his will, both for our soules and bodies, and also to auert and turne away from vs all those euils wee pray against; for it is not enough that God hath Kingly authority ouer all things, vnlesse he hath also power of working all things for our good: a King may haue a large heart to wish well to his Subiects, and yet haue weake hands, and bee vnable to doe them good: but God being our Soueraigne Lord and King, and also Almighty, the consideration of it is a speciall proppe to our faith in Prayer. *Genesis. 18. 14. Sarah is stird vp to beleue the promise. So Ieremiah. Ieremi. 32. 2. Behold I am the Lord God of all Flesh: Is there any thing too hard for mee. So the Virgin Mary. Luke. 1. 37.**

*Question. How doth Gods glory, his fulnesse of Maie-
stie, brightnesse, excellencie and worthinesse; to which all honour,
praise, glory, and high estimation is due, serue to strengthen and*

to support our faith in prayer?

Answ. Thus: the due consideration of it makes vs rest and relie on God for the hearing of our prayers, and for the granting of our lawfull requests, as a thing standing with the glory of his great name; it being Gods honour to heare and grant the requests of his Children; and to blesse them with all good things spirituall and corporall, the consideration of it is a speciall proppe to our faith in prayer. Psal. 65. 1. 23

Quest. How doth the eternitie, the everlastingness of Gods Kingdome, Power, and Glory, serue to strengthen and to support our faith in prayer?

Answ. Thus: the due consideration of it makes vs in our prayers to rest & relie on God for the hearing of them, & for the granting of our lawfull requests at all times, and in what state or condition soeuer we be; in health, in sicknesse, in prosperitie, in aduersitie, or in any affliction of body or minde. For God hauing absolute soueraigntie ouer all things, and being almighty and a most glorious God, it standeth with the glory of his great name, to blesse his Children with all good things; and Kingdome, Power, and Glory belonging to him eternally and for euer, wee can at no time sue to God for fauour, mercy, grace, or good things spirituall or corporall in vaine, wee suing to him as wee ought: and so the consideration of the eternitie of Gods Kingdome, Power, and Glory, is a speciall prop to strengthen and to support our faith in prayer. Ps. 145. 19. 20.
the end.
Isai. 40. 27 to 30

Now to the second speciall thing, offered from this forme of praying God.

Quest. What is the forme of praying of God, that is offered from these words, (Thine is the Kingdome, Power, and Glorie for euer)?

Answ. This it is; a free, willing, and thankfull acknowledgement of Kingdome, Power, and Glory, to be long to God; and an ascribing and giuing of these three things to him, which doe generally comprehend all matter of prayse and thanksgiving that is due to God. Thus did Iud. vers: 23.
Reuel. 1. 6.

did David blesse God: 1 Chronicles. 29. 11. 12.

Question. How doe wee freely, willingly, and thankfully acknowledge Kingdome to belong to God, and ascribe and give Kingdome to him?

Ioh. 12. 7. 8. 9.
to the end.

Ans. Thus; when we freely, willingly, and thankfully, acknowledge Gods soueraigntie ouer euery creature, and that good and that excellencie that is in any creature, is Gods right and interest to be disposed of at his owne good pleasure, and doe ascribe the ordering and disposing of euery creature, and the good of euery creature, wholly and only to God.

Quest. How doe we freely, willingly, and thankfully, acknowledge power to belong to God, and ascribe and give power to him?

Psal. 62. 10. 11.
Psal. 96. 7. 8.
Dan. 2. 20. 10. 23

Ans. Thus; when we freely, willingly, and thankfully acknowledge the power that is in euery creature of working or effecting of any good, to bee deriued from the power of G O D, and doe ascribe the power that any creature hath to doe vs good; and the good wee receiue from any thing in any kinde whatsoeuer, spirituall or corporall, to come from the powerfull hand of God, and that it is Gods power that makes any thing serue for our good, and for our comfort in any measure.

Quest. How doe wee freely, willingly, and thankfully acknowledge glory to belong to God, and ascribe and give glory to him?

Psal. 50. 23.
Psal. 145. 1. 2. 3
Aa. 3. 8.

Ans. Thus; when we freely, willingly, and thankfully acknowledge the Lord, to be most worthy of all praise, for the good that is found in any creature; and we finding good and comfort spirituall or corporall from any thing, doe ascribe and give praise and glory to God for the same: and that wholly and only.

Objection.

God is perfection of glory in himselfe, and therefore hee needeth no glory or prayse from vs.

Quest. How is this to be answered?

Ans. Thus; our prayse of God is not needfull in respect of God himselfe; but in respect of vs. it is needfull, wee being

being creatures are bound to praise God our Creator ; and it is our chiefe good and happinesse to praise him, and to give glory to his name.

Quest. *What are the generall things offered from this, that power is here given to God, being considered apart and by it selfe?*

Ans. Four things especially.

Quest. *What is the first of those?*

Ans. This : that God is to be feared above all creatures, for though Satan and the great men of the world, wicked Princes and Rulers haue dominion and power ; yet their power is not of themselues, but from God ; and they can doe nothing but by power and permission from God : but God of himselfe can saue or destroy, his is power originally and absolutely.

Nahum. 1. 9.
Mat. 10. 28.
Iam. 4. 12.

Quest. *What is the second generall thing offered from this, that power is here given to God, being considered apart and by it selfe?*

Ans. This ; that submission is to be yeilded to God in all our afflictions, when we are vnder the crosse, any tribulation or affliction ; wee are to humble our selues vnder the mighty hand of God without resistance or repining : for it is he who correcteth vs who is Almighty, able to doe what he will, his is power.

Dan. 4. 31. 32.
Iam. 4. 10.
1 Pet. 5. 6.

Quest. *What is the third generall thing offered from this, that power is here given to God, being considered apart & by it selfe?*

Ans. That power and abilitie to doe any good in any kind whatsoeuer, is to be sought for at the hands of God ; when we are to performe any worke or any duty, either of Pietie and Religion towards God, or of loue and mercy, either towards our selues or others : wee are to seeke to God, that by power, strength and grace from him : we may be enabled to doe it : his is power. 1 Sam. 2. 8. hee raiseth vp the poore out of the dust : and lifteth vp the Begger from the dunghill to set them among Princes, and to make them inherit the seate of glory, in his owne might.

Question. *What is the fourth generall thing offered from this, that power is here given to God being considered apart and by it selfe?*

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Ans.

2 King. 17. 23.

Isai. 55. 11.

Ierc. 44. 29.

2 Cor. 1. 20.

A. This; that all Gods promises and all his threatnings, shall certainly and effectually be accomplished, as hee hath promised or threatned; nothing can stop or hinder him, or frustrate and make void his purpose, in making good what he hath either promised, or threatned: his is power, hee is strong to performe whatsoever it pleaseth him.

Quest. What is in generall offered from this, that glory is beere given to God, being considered apart and by it selfe?

1 Sam. 2. 30.

Ioh. 5. 44.

Answ. This; that true honour, glory and praise, in the world, comes to men only from God, and is giuen to man of God; his is fulnesse of glory, and of his fulnesse doth he impart some measure of glory and honour heere in this world, to such as honour him and seeke it in weldoing. *Heb. 11. 2.* By faith manifested in the fruites of it, our Elders were well reported of.

Objection,

Some worthy Seruants of God liue obscurely, and are of no reckoning in the world; yea they are accounted base and contemptible, as the filth of the earth. *1 Cor. 4. 13.*

Quest. How then doth God impart a measure of glory and honour heere in this world to such as honour him, and seeke it in weldoing?

Answ. First, God sees obscurity as well as pouertie to be meete and profitable for some of his children.

And againe, the holy seruants of God are basely accounted of in the world only by men of the world, that cannot discern who are to bee honoured: and they are reproached of them for weldoing; and that is their glory. *Heb. 11. 26.* Moses preferred it, and esteemed the rebuke of Christ, greater riches then the treasures of Egypt: and when they lie vnder disgrace in the world, then are they honoured in the hearts of all Gods Children that know them, which is true honour.

Quest. What are the generall things offered from these words, Thine is the Kingdome, Power and Glory, for euer.

Answ. Either such things as these words doe offer being ioyntly considered: or such things as they doe offer being considered seuerally.

Quest.

Quest. What are the generall things offered from these words jointly considered?

Answ. Two things especially.

Quest. What is the first of those?

Answ. This; that praise and thanksgiving to God must be ioyned to prayer: that wee must as well giue thanks and praise to God, as pray vnto him for grace, and for things needfull: as in the six Petitions we make request for things needfull, so in these words wee giue praise and thanks to God.

Philp. 4. 6.

Coloss. 3. 17.

Coloss. 4. 2.

1 Thess. 5. 17.

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Quest. What is the second generall thing offered from these words jointly considered?

Answ. This; that in prayer we must abase our selues before God, and vtterly denie our selues, and all that is in vs of our selues, and in humilitie of heart freely acknowledge our owne vilenesse and vnworthinesse, and vnfainedly confesse that shame and confusion belongs to vs, and that all power, praise, and glory is due to God.

Gen. 32. 10.

Dan. 9. 7. 8.

Now to the generall things offered from these words considered seuerally.

Quest. What are the generall things offered from this, that kingdom is here given to God, being considered seuerally, and by it selfe?

Answ. Three things especially.

Quest. What is the first of those?

Answ. This; that God alone can make and giue lawes truly and properly binding the consciences of men, and that he is the onely Law-giuer, and hath power to make lawes, binding the consciences of all men properly; yea, of the greatest Monarchs in the world is his kingdom.

Iam. 4. 12.

Reuel. 1. 6.

Rom. 13. 5. We must be subiect to the higher powers, to Magistracie, not because of wrath onely, but for conscience sake: therefore it seemes that Princes and Magistrates may make lawes binding mens consciences.

Obiection.

Quest. How is this to be answered?

Answ. Thus; Princes and Magistrates may make lawes binding mens consciences, not simply and properly as they bee their lawes, but onely in relation to Gods will revealed in

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in his Word, and so farre forth as they be agreeable to Gods lawes, and not contrary to common honesty, equitie, reason, or religion; and so their Lawes binde not mens consciences simply as Gods lawes doe, but only respectinely as they haue respect to the Lawes of God; so they are to bee obeyed for conscience sake.

Quest. What is the second generall thing offered from this, that Kingdome is heere giuen to God being considered senerally, and by it selfe?

Ans. This; that we must giue to God simple and absolute obedience; Princes and Magistrates must bee obeyed so far as they command in the Lord, and for the Lord: but God must be obeyed simply and absolutely, and perpetually in all his commandements without exception, seeme they neuer so hard, or contrary to flesh and blood: is his Kingdome.

Quest. What is the third generall thing offered from this, that Kingdome is heere giuen to God, being considered senerally and by it selfe?

Ans. This; that we must not be discouraged when wee are called to suffer any thing for the truth, and holy religion of God: for though tyrants rage and bend their force and might, yet we haue our God a King aboue them all, for whom we suffer, and he can rule and ouercome them, and at his pleasure confound them: is his Kingdome.

Now to the close and shutting vp of our requests in the word *Amen*.

Quest. What doth the word Amen signifie?

Ans. The signification of it is according to the placing of it either in the beginning of a speech or sentence, or at the end of a speech or sentence.

Quest. What doth the word Amen signifie, when it is placed at the beginning of a speech or sentence?

Ans. An earnest asseueration, or a vehement affirmation; and it is as much as verily, truly, or indeed, and in very truth, and the like thus vsed Math. 5. 18. Mar. 3. 28. Iohn 14. 12. & 16. 20.

Quest. What doth the word Amen signifie when it is placed at the end of a speech or sentence?

Ans.

Gen. 17. 23.
1 Sam. 12. 14.
Mai. 4. 18.

Psal. 2. 9. 10.
Psal. 110. 2.

Ans. Two things; either a wish of the heart to obtaine what hath been vttered and spoken; or else a perswasion of the heart that the thing shall be obtained. Iere. 11. 5.
Rom. 1. 25.

Quest. What then doth the word Amen here signifie, Thine is kingdome, power and glory for euer. Amen.

Ans. It being heere a shutting vp of prayer, and of the Petitions before mentioned; it signifieth and testifieth both our earnest desire, and heartie wish, that so it may be as wee haue prayed, and also our full assurance that so it shall bee as wee haue prayed, and our assured expectation to obtaine things asked at the hands of God, according to his promise. Nehem. 2. 6.
Psal. 106. 48.
2 Cor. 13. 13.

Quest. What may be gathered from the word Amen, being thus understood, and as it is a shutting up of Prayer.

Ans. Foure things especially.

Quest. What is the first of those?

Ans. This; that Prayer and thanksgiving to God ought to bee made with vnderstanding, when wee pray or giue thanks to God alone by our selues, wee are to vnderstand what it is that wee vtter before God, and when wee pray or giue thanks to God with others, and are the mouth of others in prayer to God, either in publike or in private, we are to expresse our desires in such words, as those with whom wee pray or giue thanks may vnderstand in such a known tongue, that Amen may be said to our petitions and thanksgivings. Psal. 47. 2.
1 Cor. 14. 15. 16.

The word Amen is an Hebrew word, and so a word of a tongue vnknowne to the common sort of people; and if one word in prayer of speciall vse may bee in an vnknowne tongue, why may not many words of an vnknowne tongue bee vsed in prayer, and so a whole prayer bee made in an vnknowne tongue?

Quest. How is this to bee answered?

Ans. Thus; though the word Amen be an Hebrew word, and so a word of a tongue vnknowne to most men, yet by the vse of it, it is become as familiar and as well knowne as any other English word: as many Latin words, as Nisi prius, Habemus corpus, and such like other words of law by common vse are become familiar, and well knowne in our English tongue.

Quest.

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Quest. What is the second thing that may bee gathered from the word Amen, being rightly understood, and as it is a shutting up of prayer?

Ans. This, that Prayer and thanksgiving to God ought to be made in truth of heart: when we pray or give thanks to God, either by our selves alone, or with others in publike or in private, or doe ioyne with others when they pray or give thanks to God, our hearts must be lift vp to God, and must ioyne with the uttering of every request and thanksgiving that is uttered by the tongue: and wee must pray and give thanks to God heartily and vnfainedly, so as we may say *Amen* to our owne and to other mens petitions and thanksgivings, with whom we pray or give thanks.

Quest. What is the third thing that may be gathered from the word Amen, being rightly understood, and as it is a shutting up of Prayer?

Ans. This, that Prayer and thanksgiving to God ought to be made with an holy feruency, earnestnes, and importunitie, when we pray or give thanks to God either by our selves alone, or with others in publike or in private, we are to doe it with an holy feruency of spirit, doubling and redoubling our requests and thanksgivings, for the adding of the word *Amen* doth import a repeating, and redoubling our petitions and thanksgivings.

Quest. What is the fourth thing that may bee gathered from the word Amen, being rightly understood, and as it is a shutting up of Prayer?

Ans. This, that Prayer and thanksgiving to God ought to be made with faith grounded on the promise of God: when we pray or give thanks to God, either by our selves, or with others, in publike or in private, we are to do it with faith, resting on Gods promise: for *Amen* is a word of faith, expressing full assurance that it shall be as we have prayed.

Thus, through the mercy of God I haue passed through the Lords Prayer, and handled the Preface, sixe Petitions, and the Conclusion of it.

Now a question or two in generall touching the use of it.

Quest.

Psal. 17. 1.

Ier. 29. 23.

Hos. 7. 14.

Mat. 37. 17.

Dan 9. 19.

Mat. 7. 7.

1 Tim. 2. 8.

Iam. 1. 6. 7.

1 Ioh. 5. 14.

Quest. Are we onely to use the words of the Lords Prayer, and not any other forme of prayer?

Ans. We are not to refuse this forme of prayer, nor the v-
sing of the very words of the Lords prayer, for that were a
proud contempt of Christ his Ordinance; yet wee are not to ^{Luk. 11.2.} compared
confine our selues only to the words of the Lords prayer, and ^{with Hoze.}
to use no other words: Christ never intended to binde vs to ^{14.3.}
the forme of words, but of the matter; and it were extreame
idlenesse & superstition to use the words of the Lords prayer
alone, and none other. In the dutie of Prayer, varietie of
words is required, for the powring forth of our soules before
the Lord.

Quest. What is then the use of the Lords Prayer?

Ans. It serues as a paterne and direction to bee imita-
ted and followed, or at the least, aymed at in the framing of
our prayers to God at all times, and on all occasions: for vn-
lesse our prayers bee framed according to the Lords Prayer,
they cannot be pleasing to God.

Quest. Must wee of necessitie follow all the petitions of the
Lords Prayer, in framing a prayer.

Ans. No, but only those petitions which doe principally
concerne the present time, place, and occasion; for oftentimes ^{Act. 4.24.10.31}
according to the occasion, some one petition is more then the ^{Coloss. 1.9.10.}
rest to be imitated and followed.

Iude Epist. vers. 25.

Μέμνησοις πάντες ἡμῶν διὰ τὴν μεγαλειότητα, κατὰ τὴν ἐξουσίαν, καὶ τὴν χάριν
πάντας τῆς αἰῶνος, Ἀμήν.

HOMO DEO, LVTVM FIGVLO. Eltonus.